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PREFACE.

THE object of this little book is to help those who are beginning Greek to learn from the first to write the language as well as read it. There is among many teachers a strong belief (which I am inclined to share) that Greek is mastered much more effectively if a little writing be combined with the reading, even from the earliest stages. The great inferiority of the knowledge of Greek acquired at schools, as compared with Latin, is partly, no doubt, due to the language being harder and begun later, but partly also to the fact that Latin writing is cultivated from the first, while Greek writing is so commonly neglected.

The difficulties of Greek composition fall naturally into three heads,—difficulties of Accidence, of Syntax, and of Idiom. Speaking broadly, this book is meant to deal chiefly with the first, and so may serve as a first stage (for those who mean to pursue the study) to my *Introduction to Greek Prose Composition*,[1] which deals with the other two sets of difficulties included under the head of Syntax and Idiom.

[1] *An Introduction to Greek Prose Composition*, by A. Sidgwick (Rivingtons).

In reality, of course, it is neither possible nor desirable that this distinction should be rigidly maintained, as there are questions both of Syntax and Idiom which will occur in the most elementary composition. Thus, if we take the sentence, 'I used that horse which I had bought,' while it would be difficult to find a more simple one, still it undoubtedly involves two points of *Syntax*—that χρῶμαι, 'I use,' requires the Dative case, and that ἐκεῖνος, 'that,' requires the Article,—and two points of *Idiom*—that the Relative is attracted (not ὅν, but ᾧ) to the case of the antecedent, and that the Greeks would probably say, not 'had bought,' but 'bought,' so that the whole sentence would be ἐχρησάμην ἐκείνῳ τῷ ἵππῳ, ᾧ ἐπριάμην. Points such as these, which one may call the *elements* of Syntax and Idiom, will be found treated here with tolerable completeness. Thus the student will learn the use of the Tenses, the use of the Cases, the use of Participles, the use of the Genitive Absolute, all of which belong to the simple sentence, and are really quite easily grasped at an early stage. And I have introduced also from time to time the easier and commoner forms of even the Compound Sentence; the Accusative and Infinitive (familiar from Latin), the use of πρὶν and ὥστε with the Infinitive, the easy rules about ἵνα, and the two simplest cases of ἄν. In this way I have endeavoured to lead the student to the point at which he may take to more advanced books of Greek prose composition, or, if the teacher prefers, may do pieces selected from English narratives.

I have further endeavoured to make the book progressive from the beginning. The first few Exercises require no knowledge, except of the **A** Declension. After that we advance to the other Declensions, then to the easier Tenses of the Verbs, then the harder Tenses, etc. The same progressive character I have kept, or tried to keep, in introducing the usages; thus the Participial usages begin in Exercise 35, the Genitive Absolute in 50, Construction of 'Knowing' Verbs in 73, 'Final' Clauses in 79, and so on.

The same plan has been adhered to which was adopted in my *Greek Prose Composition*, of giving all the Exercises in a narrative form. This plan, which is intended to diminish the dulness of doing English into Greek, is even more desirable at the early stages of composition than at the later, inasmuch as the boys are younger, and the Accidence must in any case be great drudgery. It is not at all necessary that anything of value should be sacrificed in adopting this plan, if proper care be taken. The main difficulty, of course, was in the first Exercises, where only a few Substantives and Adjectives are supposed to be known; but this was got over by writing out the three tenses of the verb 'to be,' and, whenever any other verbs were used, giving the part required. Thus from the first the Exercises are more or less connected wholes, and the plan of familiarising the learner with certain common forms of the Verb before he comes to learn them, seemed not only unobjectionable but advantageous.

I have given all the *new* words used in each Exercise in a Vocabulary at the head of it, and *all* the words of all the Exercises in the collected Vocabulary at the end. Thus, if the learner remembers the words he had already had, he will want no help but his Accidence and the page before him; if he forgets them, he will simply have to turn to the Vocabulary at the end. In the Vocabularies I have given the stems of the Substantives, and the Genders where doubtful, and, after the Exercises, a list of the Irregular Verbs used in them.

I will only add that I shall be most grateful if those who use the book will kindly point out any errors or omissions which they may detect.

OXFORD, 1*st July* 1880.

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ERRATA.

Page 2, last line, *for* τᾶσων *read* πᾶσαν.

Page 54, line 1, *for* Indicative Optative *read* Indicative and Optative.

FIRST GREEK WRITER

THE ARTICLE.

§ 1. The Article ὁ ἡ τό gives a good deal of trouble to the learner before its use is fully mastered, and it is best therefore to explain the main points about it at the very first.

There is no word in Greek for *a, an:* it is simply omitted: or the Indefinite Pronoun τις, 'a certain one,' is used. The Greek Article means *the*, and it is used (broadly speaking) wherever we use *the*, but also in some places where we do not. It is these latter which constitute the difficulty to the beginner.

§ 2. Position of the Article with Adjectives.

In English we say 'the bad man;' and if we wish to translate this into Greek, the point to observe is that the *adjective must have the article.*

The order of Adjectives and Substantives may be inverted if we please. Thus we may say either ὁ κακὸς ἀνήρ, or ὁ ἀνὴρ ὁ κακός; but in either case the Adjective must have the Article.

If this rule is broken, as it is often by beginners, and if we write ὁ ἀνὴρ κακός, or κακὸς ὁ ἀνήρ, the phrase is still good Greek, but the meaning is quite altered; it is no longer 'the

bad man,' but '*the man is bad.*' The adjective, by being deprived of the article, has ceased to be an *attribute*, and has become a *predicate*.

§ 3. The Article with Adjectives.

The Article is sometimes used in English with *only* an Adjective, the Substantive being understood. This is also a Greek idiom, but is a great deal more frequent than in English, especially in the neuter. Examples:—

The wise [*men*].	*The bad-tempered person.*
οἱ σώφρονες.	ὁ δύσκολος.
The Beautiful [*abstract*].	*Troublesome things.*
τὸ καλόν.	τὰ ἀνιαρά.
Uncertainty.	*Other people's country.*
τὸ ἀστάθμητον.	ἡ ἀλλοτρία.

§ 4. The Article with Adjectives of Position.

One usage must be carefully observed. When the Article is used with *adjectives of position*, the Adjective comes first, outside the Article. Thus:—

On the top of the hill.
ἐπ' ἀκροῦ τοῦ λόφου.
In the middle of the road.
ἐν μέσῃ τῇ ὁδῷ.

So with πᾶς, as often in English:—

All the men.
πάντες οἱ ἄνθρωποι.
All night long.
πᾶσαν τὴν νύκτα.

§ 5. The Article with Participles.

Just as we have seen above in the case of the Adjective, so in English we can in a few cases use the Article with Participles (whether the Substantive is expressed or only understood does not matter); such as the following:—'The living,' 'the dead,' 'the defeated cavalry,' 'the coming man,' 'the insufficiently apprehended truth,' etc. In Greek there is no limit to this use. The following are a few examples:—

The cause of what occurred.
ἡ αἰτία τοῦ γενομένου.

The events which have happened.
τὰ γεγενημένα.

The survivors.
οἱ περιγενόμενοι.

Expediency, duty, etc.
τὸ συμφέρον, τὸ δέον, etc.

The thing asked for.
τὸ αἰτούμενον.

And so with longer phrases:—

The men who took their share in this perilous undertaking.
οἱ τοῦδε τοῦ κινδύνου ξυναράμενοι ἄνδρες.

All the actions done by me for the good of the city.
πάντα τὰ ἐμοὶ ἐπ' ἀγαθῷ τῆς πόλεως πεπραγμένα.

Constantly, therefore, when in English we have a relative sentence with a verb, in Greek we have simply a phrase (coupled to the noun) with Article and Participle.

§ 6. The Article with Adverbial Clauses, etc.

Another very natural extension of the use of the Article in Greek is the following:—Instead of saying, as we might by § 5, οἱ ἐκ τῆς πόλεως ἐλθόντες, 'the people who had come out of the city,' since the sense is quite clear without the Participle, we can often say simply—οἱ ἐκ τῆς πόλεως, 'the people from the city.'

So a vast number of convenient phrases:—

The bean that was below.
ὁ κύαμος ὁ κάτωθεν.

Those who were there.
οἱ ἐκεῖ.

The things of old.
τὰ πάλαι.

What happened afterwards.
τὰ ἐνθένδε, or τὰ ἔπειτα.

The camp on the mountain.
τὸ στρατόπεδον τὸ ἐπὶ τοῦ ὄρους.

§ 7. Observe: it is very important for turning into Greek to notice whether such a clause as those given above belongs to the *Substantive* or not. On this will depend whether we have to put the Article or not.

Thus, compare the two sentences—

(1.) *I killed the stranger* from Corinth.
(2.) *I killed the stranger* in the street.

It is clear that in (1) 'from Corinth' belongs to the 'stranger;' while in (2) 'in the street' belongs *not* to

'stranger,' but to the verb. In English, the *sense only* is our guide, not the structure. In Greek we know at once what is meant from the use of the Article.

Thus (1) is

τὸν ξένον τὸν ἀπὸ Κορίνθου ἔκτεινα,

and (2) is

τὸν ξένον ἐν τῇ ὁδῷ ἔκτεινα.

Again, in some cases *exactly the same phrase* may either require the Article or not, according to circumstances. It depends on the principle above enunciated, namely, that the adverbial phrase *without* the Article belongs to the Verb, *with* the Article to the Substantive. Thus :—

I conceived a suspicion about him.
ὑποψίαν ἔλαβον περὶ αὐτοῦ.

I went away from suspicion about him.
ἀπῆλθον ὑποψίᾳ τῇ περὶ αὐτοῦ.

§ 8. The Article with the Infinitive.

The neuter Article τό is also very conveniently used with the Infinitive, where we use the gerund-form or verbal substantive in *-ing*. Thus :—

Singing *is difficult.*
τὸ ᾄδειν χαλεπόν ἐστι.

Many things are done by trying.
πολλὰ τῷ πειρᾶσθαι περαίνεται.

Skilled in shooting.
ἔμπειρος τοῦ τοξεύειν.

Or, if there is a subject to the Verb, the Accusative and Infinitive is used, as might be expected:—

We were beaten owing to our allies running away.
ἐνικήθημεν διὰ τὸ [τοὺς ξυμμάχους ἀποδρᾶναι].

That the invaders have been worsted *is a great gain.*
τὸ [τοὺς ἐσβαλόντας ἡσσῆσθαι] μέγα κέρδος ἐστίν.

§ 9. The Article with Demonstratives.

Another point about the Article is its use with Demonstratives, which differs from the English usage, and therefore is important to observe.

Whenever 'this' or 'that' comes in English with a Substantive, the Article must come in the Greek with the Substantive, though the 'this' or 'that' may be either before after the Substantive.[1] Thus:—

This word.
οὗτος ὁ λόγος, or ὁ λόγος οὗτος.
Those enemies.
ἐκεῖνοι οἱ πολέμιοι, or οἱ πολέμιοι ἐκεῖνοι.

The same is true of ὅδε.

§ 10. The Article with Substantives.

There are even with Substantives some cases where the English use of *the* differs from the Greek. Some of these

[1] As it is *never wrong*, and nearly always *necessary*, it has been thought better to put the rule absolutely. When the learner is a good deal more advanced, he will come to understand the few cases in Prose where the Article may be omitted.

are too subtle to be worth troubling about at an early stage: they will be learnt after. But some are quite easy, such as the following cases, where in English the Article is *omitted*, but in Greek is *inserted*:—

(*a.*) Class names (*often*).

Men are strong: women are weak.
οἱ μὲν ἄνδρες ἰσχυροί, ἀσθενεῖς δὲ αἱ γυναῖκες.

Greeks are often philosophers.
οἱ Ἕλληνες πολλάκις φιλόσοφοί εἰσι.

Large fish are easily caught.
ῥᾳδίως ἁλίσκονται αἱ μακραὶ ἰχθύες.

Ears are more beautiful than tails.
τὰ ὦτα καλλίω τῶν κέρκων.

(*b.*) Abstract.

Truth is hard to find.
χαλεπὴ εὑρεῖν ἡ ἀλήθεια.

You are superior in piety.
τῇ εὐσεβείᾳ κρείσσων εἶ.

NEUTER PLURAL.

§ 11. In Greek a Neuter Plural Noun requires the Singular Verb. Thus:—

These things are so.
ταῦτα οὕτως ἐστίν.

The trees are tall.
τὰ δένδρα ἐστὶ μακρά.

I will tell you what happened.
λέξω ἅπερ ἐγένετο.

PRONOUNS.

§ 12. The Personal Pronouns.

The Personal Pronouns are used just as they are in English, for the most part: the exceptions being the following:—

(1.) Often omitted with Verbs.

Since the Verbs in Greek by their terminations show what person (1st, 2d, or 3d Singular or Plural) is the Nominative to them (just as is the case in Latin, but mostly not the case in English), it is clear that the Personal Pronouns in the Nominative may be frequently omitted. In fact they will only be put in when there is any emphasis upon them, or otherwise need of them for clearness. Thus:—

I went down to the city.	*He ordered me to stop.*
κατέβην εἰς τὴν πόλιν.	ἐκέλευσέ με μεῖναι.
You think rightly.	*We will talk to one another.*
καλῶς δοξάζετε.	διαλεξόμεθα ἀλλήλοις.

§ 13. (2.) Inserted when Emphatic.

On the other hand, if there is any stress upon the person, the Pronoun must of course be put in, as—

The rest were away, but you were there.
οἱ μὲν ἄλλοι ἀπῆσαν, σὺ δὲ παρῆσθα.

This will naturally be done when in a narrative a new sentence begins with a *new Nominative* or subject. Thus:—

They came to me and asked me to go with them. But I replied that I would not consent.

καὶ οἱ μὲν ἦλθον πρὸς ἐμέ, καὶ ἤτησαν συνέπεσθαι αὐτοῖς. ἐγὼ δὲ οὐκ ἔφην πείσεσθαι.

§ 14. (3.) The Third Personal Pronoun.

The Third Person in Greek requires a little care. The fact is, that while there is a Greek word for the Genitive, Dative, and Accusative of the Third Person, there is no proper Greek word for the Nominative (*he, she, it, they*) except with the particles μὲν and δὲ, which can only occur at the beginning of a sentence or clause. This is simply due to the fact that it is not wanted. Let us consider the various cases where *he* (etc.) is used in English.

(*a.*) Where there is no emphasis or stress on the person, and it is quite clear who is meant, there is no need in Greek of a Pronoun at all. See § 12.

And having said this, he died.
καὶ ταῦτα εἰπὼν ἐτελεύτησε.

He collected his army, and went off.
συλλέξας τὸ στράτευμα ἀπῴχετο.

(*b.*) At the beginning of clauses or new sentences in narrative, where the Pronouns are required for clearness, ὁ μέν and ὁ δέ can be used. It should be mentioned that μὲν is not used except with a δὲ clause corresponding and following after it. Thus:—

And they departed, but she stayed.
καὶ οἱ μὲν ἀπῆλθον, ἡ δὲ ἔμεινεν.

He feasted, but I slept.
ὁ μὲν οὖν ἐδείπνει, ἐγὼ δὲ καθηῦδον.

And when Cinadon was brought up, the Ephors asked him about the matter. And he replied . . .
ὡς δὲ ἀνήχθη ὁ Κινάδων, ἤροντο αὐτὸν οἱ ἔφοροι περὶ τοῦ πράγματος. ὁ δὲ ἀπεκρίνατο . . .

(*c.*) When the *he* (etc.) is emphatic, then οὗτος or ἐκεῖνος, the Demonstratives, are used.

He *at least will not flee.*
οὔποτε ἐκεῖνός γε φεύξεται.

They *allowed their enemies to live, and shall* we *kill them?*
ἐκεῖνοι μεν τοὺς πολεμίους εἴων ζῆν, ἡμεῖς δὲ ἀποκτενοῦμεν;

It is strange if he *shall do it.*
δεινὸν εἰ οὗτός γε δράσει.

§ 15. Oblique Cases.

Thus much about the Nominative of the Third Personal Pronoun. The Oblique Cases are simple: for whenever a word is required at all (which is less often than in English), the oblique cases of αὐτός are used. A few instances will suffice:—

They killed him.
ἀπέκτειναν αὐτόν.

I gave it her.
ἔδωκα αὐτῇ.

I drank it.
ἔπιον, or ἔπιον αὐτό.

He cut off their heads.
ἀπέταμον τὰς κεφαλὰς αὐτῶν.

When to use it and when to omit it, the learner can only find out by practice; but he is certain at first to put it in a great deal too often, since the Pronoun is commoner in English than in Greek.

§ 16. αὐτός.

αὐτός is a puzzling word for the beginner, owing to its various uses, for 'self,' 'him,' and 'the same.' It is necessary for him to go fully into the matter, and constantly refer to the explanation and examples, until he is familiar with them.

(1.) 'The same' is always ὁ αὐτός; the Article coming before αὐτός. Thus:—

The same *man.*
ὁ αὐτὸς ἀνήρ.

Of the same *woman.*
τῆς αὐτῆς γυναικός.

(2.) 'Self' (*if it is not reflexive*) is αὐτός without the Article before it. Thus:—

He himself *said it.*
αὐτὸς εἶπεν.

These men themselves *were killed.*
οὗτοι οἱ ἄνδρες **αὐτοὶ** ἀπέθανον.

At their own *request he came.*
[*i.e.* themselves *asking.*]
αὐτῶν ἀξιούντων ἦλθεν.

The wall of the city itself.
τὸ τεῖχος **αὐτῆς** τῆς πόλεως.

He said he himself *had done it.*
ἔφη **αὐτὸς** δεδρακέναι.

It is needful for you to go yourself *there.*
ἀνάγκη σὲ ἐκεῖσε **αὐτὸν** ἐλθεῖν (not σεαυτόν).

I must do it myself.
ἐμὲ δεῖ **αὐτὸν** ποιεῖν (not ἐμαυτόν).

(3.) *If it is reflexive* [*i.e.* if it refers to the same person as the subject to the verb, and is in an oblique case, and is not a *subject* itself] use ἑαυτοῦ (ἐμαυτοῦ, σεαυτοῦ), or the less formal οὗ, οἷ, ἕ; and in plural, σφῶν, or σφῶν αὐτῶν, or ἑαυτῶν (ἡμῶν αὐτῶν, ὑμῶν αὐτῶν). Thus:—

He went to his own *home.*
πρὸς τὸν ἑαυτοῦ οἶκον ἀπῆει.
They replied to themselves.
ἀντεῖπον ἑαυτοῖς, or σφίσιν αὐτοῖς.
Know thyself.
γνῶθι σεαυτόν.
I will kill myself.
ἀποκτενῶ ἐμαυτόν.
We fear lest it be bad for ourselves.
φοβούμεθα μὴ ἡμῖν αὐτοῖς κακὸν ᾖ.

(4.) αὐτός in the oblique cases is also used for the cases of 'he,' 'she,' 'it,' 'they,' as we have seen above in treating of the Pronouns, § 15.

§ 17. 'Him' Reflexive.

NOTE 1.—It should be, however, observed, that in English we do not always say 'himself,' but often simply 'him' ('her,' 'it,' etc.), even where the Pronoun is really *reflexive.* Thus:—

They knew he was hostile to them.
[them *is reflexive* = themselves.]
ᾔδεσαν αὐτὸν σφίσιν ἐχθρὸν ὄντα.
He said it was his *cloak.*
[his = of himself.]
ἔφη ἑαυτοῦ εἶναι τὸ ἱμάτιον.
He took it away with him.
ἀπέφερε μεθ' ἑαυτοῦ.

§ 18. Article to express 'His.'

NOTE 2.—Often again, where in English 'his,' etc., is used reflexive, and where we might say in Greek 'of himself,' ἑαυτοῦ, it is enough, if no stress is laid on the Pronoun, to use the Article simply. Thus:—

He hurt his *head.*
τὴν κεφάλην ἐτραυμάτισε.

See fuller explanation in § 21.

§ 19. 'It' in English.

The beginner should be cautioned about the use of the English 'it,' a Pronoun which stands for every inanimate Substantive and most animals. In Greek, on the contrary, the Pronoun has naturally to be of the gender of the Noun for which it stands.

He left the gold, for he knew it [χρυσὸς, Masculine] *would be safe.*

. . . τοῦτον ἀσφαλῆ ἐσόμενον.

The dove approached: he pulled it in [περιστερὰ, Feminine].

. . . εἰσήγαγεν αὐτήν.

§ 20. Possessive.

With the exception treated below, the Possessive Pronouns are used pretty much as in English. It is only necessary to mention that there is no Possessive for the third person, and accordingly the Genitive of the Personal Pronoun is used instead, αὐτοῦ, αὐτῆς, αὐτῶν, or, if reflexive, ἑαυτοῦ, ἑαυτῆς, ἑαυτῶν. The others are ἐμός (*mine*), σός (*thine*), ὑμέτερος (*yours*), ἡμέτερος (*ours*). Thus :—

He took my shield.
τὴν ἐμὴν ἀσπίδα ἔλαβε.

He is your father.
σὸς πάτηρ ἐστί.

He slew their wives.
τὰς γυναῖκας αὐτῶν ἀπέκτεινε.

They died by their own hand.
τῇ ἑαυτῶν χειρὶ ἀπέθανον.

Observe that the Article is used with the Possessives (ἐμός, σός, etc.), except where the Substantive with the Possessive is a predicate, *i.e.* comes after the verb 'to be.'

§ 21. NOTE.—The exception alluded to above is this. In English the Possessive occurs much oftener than in Greek : it is used with no emphasis at all, where there could be no doubt (if it were omitted) *whose* the thing was. In such a case as that, it is usual in Greek to employ the *Article* only.

For example—

They took up their arms and retreated.

[Here there is no emphasis on '*their*' : if nothing was said as to *whose* arms, you would naturally assume they took their

own: and accordingly in Greek it would be more usual to say '*the* arms.']

τὰ ὅπλα λαβόντες ἀπεχώρουν.

Other instances are the following, which will not need comment:—

Come with your wife.	*They defend their country.*
ἐλθὲ μετὰ τῆς γυναικός.	τῇ πόλει βοηθοῦσι.
He prospered all his life.	*We shall finish our task.*
πάντα τὸν βίον εὐτύχει.	τὸ ἔργον περανοῦμεν.

Common sense will settle, in more complicated sentences, whether the Article or the Possessive is best. Thus:—

He sent his slave to their house.
ἔπεμψε τὸν δοῦλον πρὸς τὴν ἐκείνων οἰκίαν.
They sent their slave to their house.
ἔπεμψαν τὸν δοῦλον πρὸς τὴν οἰκίαν.

Because in the second the persons concerned are the same all through; in the first they are changed.

§ 22. ἄλλος, ἄλλοτε, etc.

Two idiomatic uses of ἄλλος and its compounds are to be noticed.

(1.) When two are opposed, corresponding to the English use of *some . . . others.*

Some were rich, others poor.
ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.
Sometimes I ate: at other times I fasted.
ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.

(2.) When we wish to use the word in a *distributive* sense, *i.e.* when we describe an indefinite number of divergent acts, courses, qualities, etc. In English we either repeat the word

different, as 'different people went different ways,' or use a complex though accurate form of sentence, as follows:—'One person went one way and another another.'

In Greek this is done more neatly by an idiomatic use of ἄλλος.

One went one way and another another.
ἄλλοι ἄλλῃ ἀπῆλθον.

Different things are thought beautiful in different places.
ἄλλα ἄλλαχοῦ καλά.

Different courses pleased different people at different times.
ἄλλοις ἄλλοτε ἄλλα ἐδόκει.

§ 23. οὗτος and ὅδε.

ὅδε is chiefly used in prose for 'the following:' otherwise it is used only by a *speaker*. Accordingly, when you say 'this,' meaning what is *coming*, you use in Greek ὅδε (or similar compounds, τοιόσδε, τοσόσδε, τηλικόσδε): when you say 'this,' meaning what *has gone before*, you must employ οὗτος (or similar compounds, τοιοῦτος, τοσοῦτος, etc.). Thus:—

He spoke as follows.
τοιάδε ἔλεξε.

Having thus spoken.
τοιαῦτα λέξας.

On these terms (viz., on such terms as I have said).
ἐπὶ τούτοις.

§ 24. τοιοῦτος.

τοιοῦτος is often used in Greek where in English another adjective might occur, especially where the sense of the adjective has been given before, or where τοσοῦτος is used with it.

So many and so soft rugs.
τοσοῦτοι καὶ τοιοῦτοι τάπητες.

The island is barren, it is difficult to live in so unproductive a land.
ἐρήμη ἡ νῆσος, ὥστε ἐν τοιαύτῃ γῇ οὐ ῥᾴδιον ζῆν.

§ 25. Relative and Interrogative.

The learner is puzzled at first often by the English word *what*, owing to its being both *relative* [= 'that which'], and *interrogative* [= 'what?'].

The best rule is to stop and think whether the sentence remains the same in meaning after substituting 'that which' for 'what.' If so, a Relative is required. Otherwise it will be an Interrogative. [Sometimes either will make sense, and then it clearly does not matter.]

(1.) *Interrogative.*

I investigated what *was going on.*
ἐσκόπουν τί γίγνεται.

No one could tell me what *was the cause.*
οὐδεὶς ἤδει τί εἴη τὸ αἴτιον.

(2.) *Relative.*

He laughed at what *I had done.*
κατεγέλα ἃν ἔδρασα.

What *he did yesterday delights all.*
πάντες ἥδονται ἐφ' οἷς ἐχθὲς ἐποίησεν.

The relative 'what' may also be done with Article and Participle. See § 5.

The cause of what *happens.*
τὸ αἴτιον τοῦ γιγνομένου.

The proceeds of what *has been sold.*
ἡ πρόσοδος τῶν πεπραμένων.

§ 26. Attraction.

When the Gender, Case, Mood, etc., of one word of a sentence is altered from what it would naturally be to suit the Gender, Case, Mood, etc., of some other word or words, such alteration is said to be due to *attraction*.

There are many forms of attraction in Greek, the commonest being the attraction of the Relative.

§ 27. Relative Attracted.

(1.) When the antecedent is in the Genitive or Dative, and the Relative would naturally be in Accusative, Attraction often takes place, *i.e.* the Relative may be put into the same case as the Antecedent.

None of the friends I have.
οὐδεὶς τῶν φίλων ὧν ἔχω (for οὓς).

I am pleased with the horse I keep.
τῷ ἵππῳ ᾧ τρέφω ἥδομαι (for ὅν).

(2.) This is still more frequent and idiomatic when the Antecedent is a mere Pronoun, which can be omitted. See § 25 (2).

I abide by what I have sworn.
ἐμμένω οἷς ὤμοσα.

I thank you for what you promised.
χάριν ἔχω σοὶ ὧν ὑπέσχου.

§ 28. Attraction of the Subject.

When the Subject is a Pronoun (*this, that*, etc.), and the Predicate a Substantive, the Subject is commonly attracted in

Greek into the gender of the Predicate. Thus in English, if we were to say, 'this is a stone,' we should have no difficulty, as there are no genders concerned; but in translating into Greek we should perhaps at first be disposed to put 'this' neuter, meaning 'this thing.' The Greek idiom, however, is to make the gender of 'this' agree by attraction with the gender of 'stone.' Examples :—

This is a stone.
οὗτός ἐστι λίθος.

That was a dire calamity.
ἐκείνη ἦν δεινὴ συμφορά.

What is this disease?
τίς ἐστὶν αὕτη ἡ νόσος.

§ 29. Use of ἕκαστος and ἑκάτερος.

The Distributive Pronouns ἑκάτερος and ἕκαστος have a special usage which arises from the nature of the word. A Plural Nominative is, so to speak, distributed into its component parts, and thus grammatically ἕκαστος appears in apposition with a plural. And as in Latin *suus* and *quisque* have a tendency to be close together, so in Greek ἕκαστος and ἑαυτοῦ. Thus :—

They went each to his own house.
ἦλθον εἰς τὸν ἑαυτοῦ ἕκαστος οἶκον.

The women were doing each their own work.
αἱ γυναῖκες τὸ αὑτῆς ἑκάστη ἔργον εἰργάζοντο.

If the sentence is of any length (or even sometimes in short sentences), the Verb is singular to agree with ἕκαστος.

§ 30. Use of Neuter Adjective.

Just as in the case of the *Article* we have seen that the Adjective is used with Article in the neuter, where in English generally some Substantive is employed, so frequently the *Adjective* (or Pronoun) is used in the neuter (whether with or without Article), where in English Substantives are required. This is especially the case where the Substantive is of kindred meaning (cognate) with the Verb.

He suffered terrible treatment.
δεινὰ ἔπαθε.

They tell strange tales.
θαυμάσια μυθολογοῦσι.

He made the following reply.
τοιάδε ἀπεκρίνατο.

§ 31. Predicative Adjective.

We have seen that if the Adjective *has not* the Article and the Substantive *has*, the Adjective is used with a predicative meaning, as—

The man is bad.
κακὸς ὁ ἀνήρ.

This is obvious enough in the Nominative; but in Greek this *predicative* use of the Adjective without Article is extended also to other cases (known as Tertiary Predicate).

The house you have is large.
μεγάλην τὴν οἰκίαν ἔχεις.

Great was the enthusiasm with which we followed him.
πολλῇ τῇ προθυμίᾳ συνειπόμεθα αὐτῷ.

Splendid was the city he ruled.
ἰσχυρᾶς τῆς πόλεως ἦρχε.

So where in English the predicative form is not used: often in speaking of qualities or parts of the body:—

He had large ears.
μεγάλα εἶχε τὰ ὦτα.
I have a rough temper.
τραχεῖαν ἔχω τὴν ὀργήν.
He looked with unflinching eyes.
ὀρθοῖς τοῖς ὄμμασιν ἔβλεψε.

So again, where the adjective describes rather the *result* of the action (proleptic), which in English may be expressed variously:—

Raising his voice he spoke. μεγάλῃ τῇ φωνῇ εἶπε. (With the voice *high*.)

Composing his face to a solemn look. σεμνὴν διαθεὶς τὴν ὄψιν. (Composing his face *solemn*.)

§ 32. δῆλος and φανερός.

There is a special idiom in the construction of δῆλος and φανερός, also due to attraction. See § 26.

In English we say, 'It is evident that you are ill;' 'that-you-are-ill' being logically the subject of the verb 'is-evident.' In Greek, however, the *person* is made the subject, and the sentence becomes 'You are evident being ill,' or δῆλος εἶ νοσῶν. In the following examples the English is purposely varied:—

It became clear that she was mad.
φανερὰ ἐγένετο μαινομένη.
You will be proved to have erred.
δῆλοι γενήσεσθε ἁμαρτόντες.
It was evident they would die.
φανεροὶ ἦσαν θανούμενοι.
I saw the enemy had failed.
δῆλός μοι ἦν σφαλεὶς ὁ πολέμιος.

§ 33. πολύς and μέγας.

When 'many' is used with another adjective, in Greek often καὶ is inserted between the two: we say in English 'many wonderful laws;' in Greek they say 'many and wonderful.' As—

Many strange marvels.
πολλὰ καὶ δεινὰ θαύματα.

Many clever things were said.
πολλὰ καὶ σοφὰ ἐλέγετο.

So again with the adjective 'great':—

A great fat man.
ἀνὴρ μέγας καὶ παχύς.

A large black chest.
μεγάλη καὶ μέλαινα θήκη.

THE CASES.

§ 34. The use of the Cases will be best learnt by degrees, through the process of finding what each word governs, and so fixing the general principles in the mind. But it may be of some use to the learner to give a few general hints about them, to which he can refer from time to time.

The Nominative.

The Nominative is used exactly as in English, or any other language, as the subject of the verb. No rule is required.

After Passives, Substantive Verbs, etc., it is used exactly as in Latin. Thus:—

He is good.
οὗτός ἐστιν ἀγαθός.

She is trying to be thought beautiful.
πειρᾶται καλὴ νομίζεσθαι.
We are called just.
δίκαιοι καλούμεθα.

In one use only does Greek differ from other inflected languages with regard to the Nominative, and that is in what is called the *Nominative Attraction*. When in a clause of *oratio obliqua* the subject is the same as that of the principal verb, it is Nominative and not (as in Latin) Accusative. Thus :—

I say that you are good.
φημί σε ἀγαθὸν εἶναι.
I say that I am good.
φημὶ ἀγαθὸς εἶναι.

So with Participles :—

I know that you are good.
οἶδά σε ἀγαθὸν ὄντα.
I know that I am good.
οἶδα ἀγαθὸς ὤν.

For the principle which determines whether Infinitive or Participle is to be used, see below, § 40.

§ 35. Genitive Case.

To understand fully all the uses of the Genitive case requires a long and difficult study, which it would be out of place to pursue here, but the learner may be helped even in the early stages by noticing the main usages.

(*a.*) Genitive of *aim.*

To shoot at *a mark.*
τοξεύειν σκοποῦ.
(So στοχάζομαι, ἐφίεσθαι, etc.)
Go home-wards.
ἐπ' οἶκον ἰέναι.

On this principle most verbs of aiming at, feeling after, desiring, perceiving (taste, smell, touch, listen to), etc., have the *Genitive.*

Such also is the special use of **τοῦ μὴ** to express the object of a verb or act:—

They ran, with the aim of not being *caught.*
ἀπέδραμον τοῦ μὴ ἁλῶναι.

(*b.*) Connected with this is the Genitive of *respect or reference*, a large class: the English uses corresponding are very various, being rendered by the prepositions 'in regard to,' 'in respect of,' 'for,' 'in,' and very commonly 'of.' It describes the *point in which* the Verb or Adjective employed is applicable.

Skilled in *the art.*
ἐπιστήμων τῆς τέχνης.

Enviable for *wisdom.*
ζηλωτὸς τῆς σοφίας.

So with many words describing 'emptiness' or 'fulness,' as πένεσθαι, πλουτεῖν, πλήρης, κενός, δεῖ, ἐνδεής, δεῖσθαι, πίμπλασθαι, γέμειν, etc.

So special idioms, like

Having broken his head.
κατεαγὼς τῆς κεφαλῆς.
[*lit.* being broken in respect of . . .]

So also after many words which in English are *transitive*, and take Accusative, but in Greek are *intransitive*, and take Genitive to describe the *thing* or *respect* in which the Verb applies.

Such words are φείδομαι (*spare*), κρατεῖν (*govern*), ἔχεσθαι (*clasp*), λανθάνομαι (*forget*), ἀμελεῖν (*neglect*), ἐπιμελεῖσθαι (*manage*).

The Adjectives and Substantives corresponding to such words will naturally govern the same case.

Neglect of this.
ἀμέλεια τούτου.

To have care for mankind.
ἐπιμέλειαν τῶν ἀνθρώπων ἔχειν.

So Prepositions describing local relation :—

ὑπό, literally *beneath of*, *beneath* as regards, and so simply *under*.
ἐπί, *upon*.
περί, *about, around*.
ὑπέρ, *above*.
πρό, *before*.
πρός, *in front of, on the side of*.
πέρα, *beyond*.
διά, *through*, and metaphorically *by means of*.
ἀντί, *in front of*.

(*c*.) Connected with this again are a variety of usages expressing *relations* between Substantives, such as are in Latin already familiar as rendered by Genitive, and in English are given mostly by 'of.'

Examples of the leading kinds under this head :—

The father of *the man*.
ὁ πατὴρ τοῦ ἀνδρός (Possessive).

Wall of *eight furlongs*.
ὀκτὼ σταδίων τεῖχος (Descriptive).

The most of *the soldiers*.
οἱ πολλοὶ τῶν στρατιωτῶν (Partitive).

So with Verbs describing *partition*, as μετέχειν (*share*), μεταλαβεῖν (*partake of*), συμβάλλομαι (*contribute to*).

(*d.*) The Genitive is used after Comparatives, where we use 'than.'[1] Here it corresponds to Latin ablative. Example :—

He is better than his father.
ἀμείνων ἐστὶ τοῦ πατρός.

(*e.*) The Genitive is used (like the Latin ablative) to express separation or motion 'from.'

To retire from the walls.
τῶν τειχῶν ἀποχωρεῖν.

So with words meaning 'to cease from,' 'to change from,' 'to keep aloof from,' etc., ἀπὸ στερεῖν (*to deprive*), ἁμαρτάνειν (*to miss*): and all prepositions meaning 'from,' or 'without,' or 'out of,' ἀπό, ἄνευ, δίχα, ἐκ, πρός (*at hands of*), παρά (*from side of*).

So also *origin*.

Born of a wise mother.
μητρὸς σοφῆς γεγονώς.

(*f.*) Of *Time*.—The Genitive is used to express the time *within which* . . .

In the night.
νυκτός.

Within three days.
τριῶν ἡμερῶν.

And after a Negative it corresponds to English *for*.

For twenty years I never went away.
εἰκόσιν ἐτῶν οὐδέποτε ἀπεδήμησα.

For two months I earned nothing.
δυοῖν μηνοῖν οὐδένα μισθὸν ἔλαβον.

So *Once a year* (really partitive).
ἅπαξ τοῦ ἐνιαυτοῦ.

[1] The Greeks also use 'than,' the particle ἤ: and then (as with Latin *quam*) the case of the second word is not affected. Thus 'he is better than his father,' ἀμείνων ἐστὶν ἢ ὁ πατήρ.

(*g.*) With a Participle, as Genitive absolute.

While the sun was setting.
δύοντος τοῦ ἡλίου.

As they had not come.
τούτων οὐκ ἀφικομένων.

If no one aids.
μηδενὸς ἐπαρκοῦντος.

(*h.*) Of *Price.*

How much is this sold for?
πόσου τάδε πωλεῖται;

I have not the wherewithal to buy it.
οὐκ ἔχω οὗ ὠνήσομαι.

These are the main heads: but the details of the special usages of the Genitive, what Verbs and Prepositions govern it, must be learnt by slowly gathered experience.

§ 36. Accusative.

(*a.*) The common use, as the *object* of Transitive Verbs.

I killed him.
ἔκτεινα αὐτόν.

This is so familiar from Latin and other languages that no more need be said. So Prepositions of *motion to*, πρός, ἐς, παρά (*to beside*), ἐπί (like English 'on to'), ὑπό (*to under*).

(*b.*) To express *extent* of space or time (like Latin).

I was ill for three days.
τρεῖς ἡμέρας ἐνόσουν.

It is five furlongs off.
πέντε σταδίους ἀπέχει.

So, Prepositions which have notion of movement along:—
παρὰ, *alongside of*, and metaphorically *aside of, contrary to.*
κατὰ, *down along*, and metaphorically *according to, opposite to.*
ἀνὰ, *up along*, and metaphorically *according to.*
περὶ, *round along*, and metaphorically *concerned with.*

(*c.*) *Cognate* (like Latin).

He went his own way.
τὴν ἑαυτοῦ ὁδὸν ἀπῆλθε.

So, without substantive:—

He sinned many sins. πολλὰ ἥμαρτε.
He inflicted no injury on me. οὐδὲν ἐμὲ ἠδίκει.

(*d.*) *Respect* (also like Latin).

I have a headache.
ἀλγῶ τὴν κεφαλήν.
Royal in race.
βασιλικὸς τὸ γένος.
Superior to Corinth in size.
κρείσσων τῆς Κορίνθου τὸ μέγεθος.

It will be observed with regard to this last usage that the Dative is used in a very similar way; and in many cases either would do to express the sense equally well.

§ 37. Dative.

(*a.*) *Time:* 'at,' or 'on.'

On that night. ἐκείνῃ τῇ νυκτὶ.
On the next day. τῇ ὑστεραίᾳ.
In the former year. τῷ προτέρῳ ἐνιαυτῷ.
To-morrow. τῇ αὐρίον.

Somewhat similar are ἐν τούτῳ, ἐν ᾧ, *meanwhile, whilst.*

(*b.*) After ordinary Verbs, of *person or things affected*, like English 'to,' and Latin Dative.

I give it to him. δίδωμι αὐτῷ.

He was slave to the king. τῷ βασιλεῖ ἐδούλευε.

Also (like Genitive) with Verbs which in English are transitive, where in Greek the Dative describes the person affected.

I aided you. ἐπήρκεσα ὑμῖν (so ἀμύνειν, βοηθεῖν).

We served him. ὑπηρετοῦμεν αὐτῷ.

(*c.*) *Ethic:* of person affected, where, however, the sentence is grammatically complete without it.

Climb the ladder I pray.
ἀνάβαινέ μοι τὴν κλίμακα.
Who of your friends *is dead?*
τίς τέθνηκέ σοι;

This usage also familiar in Latin.

(*d.*) Of the instrument, after any Verb or Adjective.

He strikes me with his hand. παίει με τῇ χειρί.

He frightened him with his insolence. ἐξέπληξεν αὐτὸν τῇ ὕβρει.

He died of hunger. λιμῷ ἀπώλετο.

Stiff with cold. ψύχει στερρός.

Hot with anger. ὀργῇ θερμὸς.

Demoralised by wealth. πλούτῳ μαλακισθείς.

(*e.*) Of the manner.

He found it in a strange way.
θαυμασίῳ τρόπῳ ἐξεῦρε.
He helped me with great zeal.
πολλῇ προθυμίᾳ ἐβοήθει μοι.
How do you do this?
ποίῳ δὴ τρόπῳ τοῦτο ποιεῖς;

(*f.*) Often of the 'point in which,' or 'respect.'

Inferior in strength.
φαῦλος τῇ δυνάμει.
A man, Snooks by name.
ἀνὴρ ὀνόματι Σνῶξ.

So ἔργῳ, λόγῳ, γνώμῃ, ἴσχυι, προφάσει, etc.

(*g.*) So again, as in Latin and English, of *nearness* and *likeness*, etc., after such words as

ὅμοιος, ἔοικε, εἰκάζω, ὁ αὐτός, παραπλήσιος, ἐναντίος, ἐγγύς, προσήκει, πρέπει, ἐπιτήδειος, ὁμόφωνος, etc.

On this principle the Dative follows words like—*I am present* (πάρειμι), *I live with* (παροικῶ), and prepositions describing *proximity* of various kinds.

παρά, *by side of, at house of.*

ἐπί, *on top of*, and metaph. *on condition of, with view to, in addition to.*

πρός, *near to*, and metaph. *in addition to.*

ὑπέρ, *above* (rare: usually genitive).

περί, *about* (rare: usually genitive).

ὑπό, *under* (but often genitive).

σύν, *with* (always dative).

§ 38. Case after Verb 'to be,' or Passive.

After Passives or Verbs 'to be,' 'to become,' 'to appear,' the construction of the person is *continued unbroken; i.e.* Adjectives or Predicate Substantives are in the same case as the foregoing Substantive or Pronoun. This construction is

familiar from Latin. The rule given, § 34, about the Nominative, is clearly only a special case of this—

The man was *good.*
ὁ ἀνὴρ ἦν ἀγαθός.

They were said to be *women.*
γυναῖκες ἐλέγοντο εἶναι.

It is open to me to become a king.
ἔξεστί μοι βασιλεῖ γενέσθαι.

I said he was called Athenian.
τοῦτον ἔφην Ἀθηναῖον καλεῖσθαι.

By those who seemed to be friends.
ὑπὸ τῶν δοκούντων φίλων εἶναι.

These things being ready.
τούτων ἑτοίμων ὄντων.

In many cases the Accusative-Infinitive construction is substituted. Thus you can say—

I ask you to be ready.
δεόμαί σου προθύμου εἶναι, or πρόθυμόν εἶναι.

It seemed best to take up our arms and go.
ἔδοξεν ἡμῖν τὰ ὅπλα λαβοῦσιν ἀπιέναι, or λαβόντας.

USE OF INFINITIVE.

§ 39. (1.) Prolate.

Besides the *prolate* use of the Infinitive, which is common in all languages, *e.g.* after Verbs like 'I wish,' 'I learn,' 'I can,' 'I purpose,' and Adjectives like 'able,' 'easy,' 'eager,' there are other uses of the Infinitive in Greek not correspond-

ing to the English idiom. A few of the chief examples are given below.

Prolate, but where English idiom is different.

Capable of *ruling.*	*He had a custom* of *going.*
ἱκανὸς ἄρχειν.	ἔθος ἦν τούτῳ ἰέναι.
Clever at *carrying.*	*I am in hopes* of *going.*
δεινὸς φέρειν.	ἐν ἐλπίδι εἰμὶ ἰέναι.

§ 40. (2.) Accusative and Nominative with the Infinitive.

After Verbs of *saying* and *thinking*, 'that' in English is often translated literally into Greek by ὅτι; but often also the idiom of the Accusative and Infinitive is employed as in Latin; the learner will be already familiar with it.

He said that it was ready.
ἕτοιμον εἶναι ἔφη.

Only observe, if the subject of the Infinitive Verb is the same as the subject of the principal Verb, it is *Nominative*, not *Accusative.*

He said she was beautiful, but he *was ugly.*
ἐκείνην μὲν καλὴν ἔφη εἶναι, αὐτός δὲ αἰσχρός.

NOTE.—After Verbs of *feeling* and *knowing*, a Participle is used instead of Infinitive. See § 51 and § 34 above.

§ 41. (3.) Infinitive and Article.

The Article is used with the Infinitive, where we use an abstract-substantive or a periphrasis. It has been all explained above on the Article, § 8.

§ 42. Idioms with Infinitive.

There are certain special uses of verbs with the Infinitive which have to be learnt, as they could not be inferred from English, or from general principles of grammar. For example :—

I know how to do it.
ἐπίσταμαι δρᾶν.

[Compare Participial use :—

I know I am doing.
ἐπίσταμαι δρῶν.]

I appear to do it.
φαίνομαι δρᾶν.

[Compare Participial use :—

I am proved to be doing it.
φαίνομαι δρῶν.]

I promise to do it.
ὑπισχνοῦμαι δρᾶν, or δράσειν, or δρᾶσαι.

I am about to do it.
μέλλω δρᾶν, or δράσειν, or δρᾶσαι.

I hope to do it.
ἐλπίζω δρᾶν, or δράσειν, or δρᾶσαι.

PARTICIPLE.

§ 43. The Participle is used much more in Greek than in modern English, and, though the uses of it are easy and natural, even the simplest narrative is so improved by properly employing it, that the point deserves careful attention.

We should first notice some special uses of the Participle with other verbs, where the Greek idiom differs from the English.

τυγχάνω. *He chanced to come.*
ἔτυχεν **ἐλθών.**

ἥδομαι. *I take delight in doing.*
ἥδομαι **ποιῶν·**

χαίρω. *I should be pleased to get.*
χαίροιμι **ἄν λαβών.**

παύομαι. *He ceased to run.*
ἐπαύσατο **τρέχων.**

λανθάνω. *I came without their knowing.*
ἔλαθον **αὐτοὺς ἐλθών.**

He did it without knowing.
ἔλαθεν **ἑαυτόν δράσας.**

φθάνω. *He seized him in time before he could jump down.*
συλλαβὼν ἔφθασε πρὶν καταπηδᾶν.

He arrived in time before the surrender.
ἀφικόμενος ἔφθασε πρὶν προδοθῆναι τὴν πόλιν.

The ordinary idiomatic uses include a variety of clauses, where the Participle has very different effects upon the meaning; sometimes it gives a relation of *time*, sometimes of *cause*, sometimes of *instrument*, and so forth.

The *case* of the Participle naturally varies. Sometimes it agrees with the Substantive which is the subject or object of the sentence; sometimes, where the subject is changed, it will naturally be in the Genitive Absolute. The learner will be familiar with this principle from Latin, where the ablative is so used absolute; or if not, the examples will make it quite clear.

§ 44. *a.* Temporal.

(1.) Where two or more actions are related, and in English *Principal Verbs* are used, and the verbs are connected by 'and.'

He came and spoke.
ἐλθὼν ἔλεξε.

I stayed behind and worked.
ὑπομένων ἐπόνουν.

He asked her to take it and break it.
ᾔτησε λαβοῦσαν διαρρῆξαι.

So Genitive Absolute, with subject changed :—

They were present and saw it, and he was tortured.
παούντων ἐκείνων καὶ ὁρώντων ἐβασανίζετο.

(2.) Where in English *Participles* are employed, but often with prepositions, as *on*, *after*, *in*, or conjunctions, as *while*, *when*, the tense is determined by the sense; see Tenses.

I saw him in *passing.*
παριὼν εἶδον.
When *working I am happy.*
ἐν ἔργῳ ὢν εὖ ἔχω, or ἥδομαι.
While *wandering he fell in with me.*
ἀλώμενος περιέτυχέ μοι.
On *hearing this she fell down.*
τοῦτο ἀκούσασα κατέπεσε.
After *waiting some time, I ran off.*
χρόνον τινὰ ἐπισχὼν ἀπέδραμον.

So Genitive Absolute, with new subject:—

On *their assenting he swore.*
συναινεσάντων ἐκείνων ὤμοσε.
He marched with *his soldiers following.*
ἑπομένων τῶν στρατιωτῶν ἐπορεύετο.

(3.) Where in English *Subordinate Verbs* are used with Conjunctions, as *when*, *while*, *as.*

As *he saw it he was pleased.*
ἰδὼν ἥσθη.
He was at a loss when *he heard.*
ἀκούσας ἠπόρει.

So with Genitive Absolute, subject changed:—

When *three days had elapsed they came back.*
τριῶν ἡμερῶν γενομένων ἦκον.
When *night arrived.*
νυκτὸς ἐπιγενομένης.
He departed while *it was still night.*
ἀπῆει νυκτὸς ἔτι οὔσης.

(4.) Where in English *Abstract Substantives* are used with Prepositions.

He waited in *the hope.*
ἐλπίζων περιέμενε.

In *great alarm she cried out.*
ἡ δὲ μέγα φοβουμένη ἐβόησε.

At *the sight she fled.*
ἰδοῦσα ἔφυγε.

We watch you at *work.*
πονοῦντα θεωροῦμέν σε.

So with Genitive Absolute, subject changed :—

On *their departure she died.*
ἀπελθόντων ἐκείνων ἐτελεύτησε.

Amid *the silence of all he departed.*
σιγώντων ἁπάντων ἀπῆει.

§ 45. *b.* Instrumental.

In English a variety of ways adopted to express it, the commonest being a *Participle*, with the Preposition *by, through.*

He did it by employing.
ἐποίησε χρώμενος.

§ 46. *c.* Comparative.

The Comparison is commonly made in English by a clause with a Subordinate Verb, the clause being introduced by *as, as if, as though.* In Greek, ὡς or ὥσπερ would be used with Participle.

He descended as if to retire.
κατέβη ὡς ἀποχωρήσων.

He staggered as if he were drunk.

So Genitive Absolute, with change of subject :—

ὡς μεθύων ὀλίγου κατέπεσε.

He ran as though a lion were after him.
ὥσπερ λέοντος διώκοντος ἀπέδραμε.

§ 47. Causal (often with ὥς, ἅτε).

I will go with you, as I want to see.
συνέψομαί σοι, ὡς ἰδεῖν **βουλόμενος**.
He was afraid, as he knew he was guilty.
ἐφοβεῖτο, ὡς **ξυνειδὼς** ἑαυτῷ, etc.

So Genitive Absolute, with change of subject:—

Come, for I am ready to receive you.
ἐλθέ, ὡς ἐμοῦ **θέλοντος** δέξασθαι.
As he stood near I moved away.
τοῦ δὲ **παρεστῶτος**, ἐγὼ ἀπῳχόμην.

In English, often a variety of expressions may be turned with ὡς and the causal participle, such as *alleging, on the understanding that, on the plea that, imagining that.*

I will retire on the plea that *you hate me.*
ἀπωχωρήσω ὡς σοῦ **μισοῦντος** ἐμέ.
They came on the understanding that *no one would see them.*
ἦλθον ὡς οὐδενὸς **ὀψομένου**.
They asked to be forgiven, alleging *ignorance.*
ξυγγνώμην ᾔτησαν ὡς **ἀγνοοῦντες**.

§ 48. Final (often ὡς).

The *Future* Participle is used in Greek to express purpose, often with ὡς, sometimes with the Article.

He sent a soldier to inquire.
ἐρωτήσοντα ἀπέπεμψε στρατιώτην.
They started to overtake him.
ἀπεχώρησαν ὡς **καταληψόμενοι**.
I shall send messengers to inform you.
πέμψω τοὺς **ἀγγελοῦντας**.

§ 49. Conditional Use.

Often the Participial Clause stands for a supposition: the Participle often being followed not unnaturally by the enclitic γε, which means 'at least.'

If you go away, you will find. ἀπιὼν εὑρήσεις.

If he is here, I shall rescue him. σώσω αὐτὸν **παρόντα** γε.

So Genitive Absolute, with changed subject:—

If you help me, I can accomplish it.
σοῦ γε **ἐπαρκοῦντος** οἷός τ' εἰμὶ δρᾶν.

N.B.—In this use the Negative is μή.

If you are not present, I shall be helpless.
σοῦ **μὴ παρόντος** ἀμήχανος ἔσομαι.

If I do not do it, I shall be put to death.
μὴ δρῶν ἀποθανοῦμαι.

§ 50. Concessive Use.

Where in English we use 'though' and a verb, in Greek often the Participle and καίπερ, 'even,' is used, referring to a noun or pronoun already in the sentence, with no alteration of the case.

Though old, he ran.
καίπερ γέρων **ὢν** ἔτρεχε.

He killed her, though she was his mother.
ἔκτεινεν αὐτὴν καίπερ μητέρα **οὖσαν**.

Though they were strong, he gave them orders.
ἐπέτασσεν αὐτοῖς καίπερ ἰσχυροῖς **οὖσιν**.

So Genitive Absolute, with subject changed:—

Though many were present, he bathed.
καίπερ πολλῶν **παρόντων** ἐλούετο.

§ 51. Observe also that a Participle is used *for the dependent clause* after verbs of *knowing* and *feeling* (just as Infinitives are used for dependent clauses after verbs of *saying* and *thinking*). See **§ 40.**

I know that she is present.
ἐπίσταμαι αὐτὴν παροῦσαν.
Do you not perceive it is disgraceful?
οὐκ αἰσθάνει αἰσχρὸν ὄν;

And the same rule holds here too, that the *Nominative* is used and not the *Accusative*, where the subject of the two clauses is the same.

She knew that she would die.
θανουμένη ᾔδη.
I perceive I am ill.
νοσῶν αἰσθάνομαι.
They discovered they were deceived.
ἔγνωσαν ἠπατημένοι.

§ 52. Participle omitted in English.

The Participle (especially ὤν, *being*) is sometimes required in Greek where in English it is omitted altogether. This is chiefly in appositions, or where an attributive or descriptive sentence is added to a Substantive, as is often done in English without any Participle or Verb. The examples will make this more clear.

There was an Aethiop, cruel in disposition.
Αἰθίοψ ἦν τις ὠμὸς ὢν τὴν διάνοιαν.
Socrates, once my friend, lately died.
Σωκράτης, πάλαι ποτὲ ὢν μοι φίλος, νεωστὶ ἐτελεύτησεν.

I met my father without his coat.
τὸν πατέρα εἶδον ἄνευ τοῦ ἱματίου ὄντα.

The Chians, men always without faith, revolted.
ἀπέστησαν οἱ Χῖοι, ἄνθρωποι ὄντες ἀεὶ ἄπιστοι.

Together we are strong: separate, weak.
συνειλεγμένοι μὲν ἰσχυροί ἐσμεν, καθ' ἕκαστον δὲ γενόμενοι, ἀσθενεῖς.

[In many cases of apposition the clause can be turned in Greek *either* with Article *or* with Participle, as—

The lion, the father of the cubs . . .
ὁ λέων, ὁ πατὴρ τῶν σκύμνων, or πατὴρ ὤν.

The Getae, the remotest of savages . . .
οἱ Γέται, οἱ ἔσχατοι τῶν βαρβάρων, or ἔσχατοι ὄντες.]

§ 53. Relative and Participle.

There is a little point with reference to the use of Relative and Participle which needs clearing up, as confusing rules are sometimes given about it. Compare these two sentences:—

(1.) I met a Boeotian and a Megarian: the Boeotian, *who was ill*, could scarcely walk.

(2.) Two Boeotians I met, a healthy man and an invalid: the Boeotian *who was ill* could scarcely walk.

In (1) the relative clause *who was ill* is part of what is told about the Boeotian, *i.e.* practically part of the *predicate*.

In (2) the relative clause is part of the *attribute*, *i.e.* belongs to the *subject*.

Accordingly in Greek the two sentences become—

(1.) Βοιωτῷ τινί καὶ Μεγαρεῖ ἐνέτυχον· ὁ δὲ Βοιωτὸς, νόσον ἔχων, μόλις ἐδύνατο βαδίζειν.

(2.) Βοιωτοῖν δυοῖν ἐνέτυχον, τῷ μὲν εὖ ἔχοντι τῷδὲ ἑτέρῳ νοσοῦντι· ὁ δὲ Βοιωτὸς ὁ νόσων ἔχων μόλις ἐδύνατο βαδίζειν.

TENSE IDIOMS.

§ 54. There are tenses in Greek corresponding to most (though not all) of the English tenses, and in the Grammars, from which we first learn Greek, the corresponding English tenses are given as equivalents for the Greek tenses. But as in several points the *idiom* or *usage* differs, the learner is often misled by such translations in the Grammar. It is necessary, therefore, to consider these idiomatic usages in detail; and as we are here proceeding from English to Greek, the clearest method seems to be to take the English tenses in order, and see what becomes of them in Greek.

English Present Indicative.

We have here *two* tenses, *e.g.* 'I learn,' and 'I am learning,' the former being an *act* (either single or repeated), and the latter a *process* or *extended act.*

Both are usually represented by the Greek Present Indicative.

Note, however, that sometimes when the act spoken of is *just over*, English uses the Present when Greek prefers the Aorist. Thus we often find—

You speak well (speech being over).
καλῶς εἶπας.

Do you ask me that? (question already asked.)
πότερον ταῦτα ἤρου;

§ 55. English Imperfect.

This is the same in Greek as in English.

I was learning.
ἐμάνθανον.

☞ Note, however, that the English Imperfect is sometimes due to *oratio obliqua;* the tense being really *Present* if the statement or question were put directly instead of indirectly. In this case the Greek *does not change the tense* from what it would be in *oratio recta.* Thus :—

He said that he was *sick.*
(What he said was, 'I *am* sick.')
ἔλεξεν ὅτι νοσεῖ.[1]

I asked why he was *sick.*
(What I asked was, 'Why *are* you sick'?)
ἠρόμην τί νοσεῖ.[1]

§ 56. English Perfect.

Greeks use Perfect much less and Aorist much more than we do: the Perfect in English therefore often corresponds to the Aorist in Greek, chiefly when there is no emphasis on the *effect still lasting.* Thus :—

Look at the book I have bought.
ἰδοὺ τὸ βιβλίον ὅπερ ἐωνησάμην.

I approve what you have said.
ἐπαινῶ ὅσα εἶπας.

We have found *it useful.*
ὠφέλιμον εὕρομεν.

[1] Or, by strict *oratio obliqua* sequence, νοσοίη: but the tense (which is all we are concerned with) is still Present.

(2.) The English use Perfect sometimes where Greeks use Present; namely, when describing *a past state extending up to the present.*

For ten years I have been ill.
δέκα ἔτη νοσῶ.

We have been *long* looking *for you.*
πάλαι σε ζητοῦμεν.

All this time he has been cheating *me.*
τοσοῦτον χρόνον ἐξαπατᾷ με.

§ 57. English Pluperfect.

In speaking of past things (*telling stories, narrating history*, etc.), the Pluperfect is often required in English to describe the events of a point of time *still further back* than the one with which the sentence is chiefly concerned. In Greek, the common idiom is far less precise in the matter of *time;* both events being past, both are commonly Aorist or Imperfect. A few illustrations will show this.

It did not at all turn out as he had expected.
(Expectation *previous to* event.)
οὐχ ὡς προσεδέχετο οὐδαμῶς ἀπέβη.

When the ships he had ordered *arrived, he set sail.*
(Order *previous to* arrival *and* sailing).
ἀφικομένων τῶν νεῶν ἃς μετεπέμψατο, εὐθὺς ἀνήγετο.

He explained it all. For the friend had come.
(*Coming previous to* explanation.)
ἐδήλωσε τὸ πᾶν. ἦλθε γὰρ ὁ φίλος.

He met a man who formerly had been *his friend* (*previous to* meeting).
ἀνδρὶ περιέτυχέ τινι ὃς πρότερον φίλος ἦν ἑαυτῷ.

So constantly after ἐπεί, ἐπειδή, *when, after that,* the *Aorist* is used where we use Pluperfect.

When he had finished.
ἐπεὶ ἐξετέλεσε.

After he had gone away.
ἐπειδὴ ἀπῆλθε.

☞ So again the English Pluperfect is often due to *oratio obliqua* (see § 55): and it stands for a Perfect in *oratio recta;* the Greek tense will therefore still in many cases (§ 56) be Aorist, since *oratio obliqua* does not in Greek alter tenses.

Thus, turning the clauses in § 56 into the oblique :—

He asked me to look at the book he HAD *bought.*
ἠτησε με τὸ βιβλίον σκοπεῖν ὅπερ ἐωνήσατο.

He said he approved what I HAD *said.*
ἐπαινεῖν ἔφη ὅσα ἔλεξα.

I told him we HAD *found it useful.*
ἔλεξα ὅτι ὠφέλιμον εὕρομεν.

§ 58. English Past or Preterite and the Greek Imperfect and Aorist.

The English Past Tense corresponds commonly to the Greek Aorist, and then there is no difficulty; but also sometimes it is used where in Greek the Imperfect would be more natural. It is easy to turn the Tenses correctly if we remember that the Aorist in Greek expresses the *Act*, the Imperfect the *Process* or the *Habit*. Not unfrequently either will do, as the act may be regarded, on the one hand, merely as an act without reference to its duration, or, on the other, stress may be laid on its taking time.

Aorist.

Having said this he went *away.*	ταῦτα εἰπὼν ἀπεχώρησε.
I came, I saw, I conquered.	ἦλθον, εἶδον, ἐνίκησα.

Imperfect.

I negotiated *with the Athenians while he* conversed *thus.*	ἐπρασσον πρὸς τοὺς Ἀθηναίους ἕως τοιαῦτα διελέγετο.
I went *to sophists to learn philosophy.*	παρὰ σοφιστὰς ἐφοίτων ἵνα φιλοσοφίαν μάθοιμι.
He paid *me every week my salary.*	δι' ἑπτὰ ἡμερῶν ἀπεδίδου μοι τὸν μισθόν.

§ 59. Special Use of Greek Imperfect.

The Imperfect in Greek, describing the protracted or extended process in the past, is often also used for a *commenced* or *attempted* action, and so may correspond to a variety of English expressions, some of which are given here.

He was by way of *denying.* ἀπηρνεῖτο.

He proceeded to *explain.* διηγεῖτο.

He was ready to *give* (or *offered*). ἐδίδου.

§ 60. Aorist Ingressive.

The Aorist is used sometimes to describe not merely the *Act* as opposed to the *State*, but the *act as an entrance* into the *state*. Thus compare the two Verbs contrasted in the following pairs :—

He was ill.	ἐνόσει.
He fell *ill.*	ἐνόσησε.
He was afraid.	ἐφοβεῖτο.
He became *alarmed.*	ἐφοβήθη.
He was prosperous.	εὐτύχει.
He rose *to prosperity.*	εὐτύχησε.

§ 61. English Present Infinitive and Greek Aorist Infinitive.

A common mistake is made by beginners in supposing the Aorist Infinitive to describe a past action. This is only so where the Infinitive is in oblique statement (oratio obliqua), and stands for a Finite Verb.

Thus, *he said that he came* (or *had come*) is ἔφη ἐλθεῖν.

But in sentences like *I wish to know, able to conquer, so as to find,* it is quite as good Greek to use Aorist as Present, and we might naturally say βούλομαι γνῶναι, δυνατὸς νικῆσαι, ὥστε εὑρεῖν, no less than γιγνώσκειν, νικᾶν, and εὑρίσκειν.

Special Idiom.

After ὑπισχνεῖσθαι, *to promise,* ἐλπίζω, *to hope,* μέλλω, *to be going,* the *Future* Infinitive is often used in Greek. See § 42.

§ 62. Greek Aorist in Imperative, Subjunctive, and Optative.

In all these three Moods the Greeks have *two* tenses corresponding to the English *one*. Thus :—

Learn this.	μάνθανε τοῦτο. μαθὲ τοῦτο.	} Imper.
In order that I may learn.	ἵνα μανθάνω. ἵνα μάθω.	} Subj.
In order that I might learn.	ἵνα μανθάνοιμι. ἵνα μάθοιμι.	} Opt.

The distinction between the Present and Aorist in each of these pairs is a very fine one (Aorist, expressing the *act;* Present, *extended act* or *process*), and as it is not observed in English it need not be attended to in the early stages of composition.

But the learner should get into the habit of remembering the *existence of the Aorists* when he has such clauses to translate, and using them as well as the Present.

The Aorist in the Participle and Infinitive is for practical convenience treated separately, though the principle of the usage is the same. See § 61.

§ 63. English Present Tense Passive.

The Present Passive in English corresponds to two different Greek tenses according to circumstances, the Present and the Perfect.

(1.) Where *is-done* means *is being done* or *is repeatedly done*, the Present is used.

The salt is brought down in ships. ναυσὶ τὸ ἅλας κατακομίζεται.

The officers are elected by show of hands. οἱ λοχαγοὶ χειροτονοῦνται.

I am grieved to find. λυποῦμαι αἰσθόμενος.

(2.) Where *is-done* means *is already done*, use the Perfect.

I am beaten in the fight. τῇ μάχῃ νενίκημαι.

In the book it is written. ἐν τῇ συγγραφῇ εἴρηται.

§ 64. English Past Tense Passive.

So 'was done' in English may mean three things:—

(1.) '*Was being done*' or '*was often done.*' Greek *Imperfect.*

The salt was brought down. τὸ ἅλας κατεκομίζετο.

They were governed by kings. ὑπὸ βασιλέων ἤρχοντο.

The children were taught by the State. δημοσίᾳ ἐδιδάσκοντο οἱ παῖδες.

(2.) '*Was done,*' single act: in Greek use the *Aorist.*

The battle was won. ἐνικήθησαν μάχῃ.

The town was taken. ἑάλω ἡ πόλις.

(3.) '*Was already done,*' '*were previously done:*' in Greek use the *Pluperfect.*

When I got there the enemy were defeated. ἀφικομένου ἐμοῦ ἐνενίκηντο οἱ πολέμιοι.

They did as they were told. ἔδρασαν ὥσπερ εἴρητο.

Before he left the peace was broken. πρὶν ἀπιέναι ἐκεῖνον διελέλυντο αἱ σπονδαί.

§ 65. Future Passives.

There are two Future Passives in Greek :—

(1.) Aorist Future, formed from Aorist (first and second Future).

(2.) Perfect Future, formed from Perfect (paulo-post-futurum, or third Future).

The difference between them corresponds to the difference between the Perfect and Aorist; Perfect describing the *state*, Aorist the *act*. Thus :—

I shall be abandoned.	λειφθήσομαι.
I shall find myself alone or *bereft.*	λελείψομαι.
I shall get a beating.	τυφθήσομαι.
I shall be black and blue.	τετύψομαι.
I shall be set free.	λυθήσομαι.
I shall be free.	λελύσομαι.

Often in English the simple Future is used for both, with exactly the same ambiguity that we have noticed in the *Present* and *Past* of the Passive voice. The student will, however, find no difficulty if he will always think of the *sense*, and ask the simple question, Does it describe the future *act* or the future *state?*

If the ships go out, the treaty will be broken.
[Act] λυθήσονται αἱ σπονδαί.
By the time you get home the treaty will be broken.
[State] λελύσονται.

When he dies he shall be buried.
[Act] ταφήσεται.
Leave him here; he will be buried among his kindred.
[State] τεθάψεται.

§ 66. English Participle Perfect = Greek Aorist and Perfect.

We should observe that in Greek there are two Participles, the *Perfect* and *Aorist*, both of which are translated usually in Grammars, etc., by the English *Perfect* Participle, as, *e.g.* δράσας and δεδρακώς: both are rendered 'having done.' The learner, therefore, needs some hints, in doing English into Greek, as to which he is to use.

The fact is, δράσας describes the mere *act* of doing, δεδρακώς the *state* of having done; and which we use will, therefore, depend on the *meaning* of the English. Thus:—

	Aorist.
Having shut the door, he went out.	κλείσας τὴν θύραν ἐξῆλθε.
Having been struck, he defended himself.	πληγεὶς ἠμύνατο.
Having prepared his plan, he marched.	παρασκευασάμενος τὸ βούλευμα ἐπορεύετο.
The girl fell wounded.	τρωθεῖσα κατέπεσεν ἡ κόρη.

But—

	Perfect.
Having been brought up softly.	μαλθακῶς τεθραμμένος.
Having suffered many years much outrage.	πολλὰ ἔτη δεινότατα πεπονθώς.
Twenty years old.	εἰκόσιν ἔτη γεγονώς.
He came with his mind made up.	βεβουλευμένος ἦλθε.
We found the girl wounded.	εὕρομεν τὴν κόρην τετρωμένην.

[On the same principle, always Perfect when qualities, or personal description is given.]

Inclined to drunkenness.	πρὸς μέθην τεταμμένος.
Shod in Persian slippers.	Περσικὰς ὑποδεδεμένος.

§ 67. English Participle Perfect = Greek Present.

On the other hand, the Greek *Present* Participle may be used where in English we should use the *Past.* This will follow from the same principle mentioned before, namely that in Greek the

Aorist describes *act* simply,
Present describes *act extended*, or *state* of doing.

Therefore if we say, 'After *having learnt* music ten years, he was still ignorant' (the act being extended), the Participle in Greek will naturally be *Present*, and it will run, ἔτη δέκα μανθάνων τὴν μουσικὴν ἔτι ἠγνόει.

So in the following examples:—

Having once associated with him often, he deserted him.
πρότερον πολλάκις συγγιγνόμενος ἀπέλιπε.

After having suffered long, he expired.
πολὺν χρόνον νοσῶν ἐτελεύτησεν.

In this case, however, the Present Participle usually has some word to mark the time, like πρότερον, ποτέ, πολὺν χρόνον, etc.

§ 68. English Participle Present = Greek Aorist.

Observe, that in ordinary narrative, where there are two acts, and the first is described by a Participle, the second by a Principal Verb, the first in Greek is *Aorist.*

In English we often use the Present Participle for this, as will be seen from the examples :—

Taking *the bag, he opened it.*
λαβὼν *τὸν θύλακον ἀνέῳξε.*

Coming *to him, he asked him.*
ἀφικόμενος *ἤτησεν αὐτόν.*

If we used the Present Participle in Greek it would mean 'while he was taking, coming,' etc., since the Present implies an act *extended* in time, the Aorist an act simply. This principle being understood, the learner will soon discern those cases where either tense may be used, and those where they will more naturally be one or the other.

In the following kind of cases both will occur :—

He learning this, and being indignant, answered.
μαθὼν τοῦτο καὶ δεινὸν ποιούμενος ἀπεκρίνατο.

§ 69. Indicative Optative with ἄν.

It is not my intention in this book to enter into the difficult syntax of the Optative, or the complications of the Conditional Sentence; but the use of ἄν with the Optative and Indicative may be readily learnt, even at an early stage, from one or two instances.

Where in English we say 'I *would* or *should do*,' in Greek is used the Optative (*Present* or *Aorist*) with the Particle ἄν, and where we say 'I *would* or *should have done*,' in Greek is used Indicative (*Aorist*) with ἄν.

(1.) Optative.

I would go.
ἴοιμι ἄν.

We should scarcely see.
μόλις ἂν σκεψαίμεθα.

They could not conquer.
οὐκ ἂν δύναιντο νικᾶν.

(2.) Indicative.

I should have come yesterday.
ἐχθὲς ἂν ἦλθον.

Who would have known it?
τίς ἂν ἔγνω;

All would have died.
ἀπέθανον ἂν πάντες.

Observe that ἂν never comes first, and never in an emphatic place.

§ 70. Subjunctive and Optative of Purpose.

ἵνα, ὡς, and ὅπως are used in Greek to express *purpose.* The mood is either Subjunctive or Optative, according to the tense of the principal verb; in fact the sequence varies as in Latin, only that it is a sequence of *mood* and not of *tense.*

Primary. { *I come* / *I shall come* / *I have come* } *in order that I may find.*

{ ἀφικνοῦμαι / ἀφίξομαι / ἀφῖγμαι } ἵνα εὑρίσκω or εὕρω.

Historic. { *I came* / *I was coming* / *I had come* } *in order that I might find.*

{ ἀφικόμην / ἀφικνούμην / ἀφίγμην } ἵνα εὑρίσκοιμι or εὕροιμι.

If there is a negative after the ἵνα or ὡς, it is μή, not οὐ.

§ 71. ἔφη.

When a statement is quoted or related, the Greeks use either εἶπεν ὅτι, or εἶπε with Accusative Infinitive (*oratio obliqua*).

If the *exact words* are given (*oratio recta*), it is common to use the *slightest* word, namely, ἔφη, and to put *one or two words of the quoted passage first,* and then ἔφη. Thus :—

'Socrates,' I said, 'are you there?'
ὦ Σώκρατες, ἔφην, μῶν πάρει;
And he said 'Yes, I have been here a long while.'
ὁ δὲ Πάλαι γάρ, ἔφη, πάρειμι.

§ 72. Emphatic Position.

In English, a word in a sentence often gets emphasis by the use of the expression *it is, it was*, when in Greek (as in Latin) the emphasis can be quite as clearly and much more neatly given by the *position* of the word. Thus :—

It was yesterday I came.
ἐχθὲς ἦλθον.

It is you I have been expecting; but it is he who is come.
σὲ μὲν πάλαι προσδοκῶ· οὗτος δὲ ἥκει.

§ 73. Adverbs of Place.

One caution is required in doing Greek composition about Adverbs of Place.

In English we often use *there, here, where*, not only after Verbs of *rest*, where they are legitimate, but also after Verbs of *motion*, where they stand for the more correct *thither, hither, whither*. In Greek this license is never allowed, and the learner must be on his guard therefore.

Come here.
δεῦρο ἐλθέ (not ἐνθάδε).

He went there.
ᾤει ἐκεῖσε (not ἐκεῖ).

Where are they gone?
ποῖ οἴχονται (not ποῦ);

§ 74. Interrogations.

There are a great variety of ways of asking questions in Greek, corresponding to the number of Interrogative Particles. The principal are given below.

(1.) No Particle.

Will you come forward?
θέλεις παρελθεῖν;

Can you help me?
δύνασαί μοι ἐπαρκεῖν;

(2.) οὐ, οὔκουν, ἆρ' οὐ, πῶς οὔ (the latter especially used where the question is impatient or indignant).

Shall you not fight?
οὐ μαχεῖ;

Are we not then come?
οὔκουν ἀφίγμεθα;

Is it not impudent?
πῶς οὐκ ἀναιδές ἐστι;

(3.) ἄλλο τι, ἄλλο τι ἤ.

Have we not made a mistake?
ἄλλο τι ἁμαρτάνομεν;

Do not the dead sleep?
ἄλλο τι ἢ οἱ τεθνηκότες καθεύδουσι;

(4.) μῶν, μὴ, ἆρα μή, μῶν μή.

Do you think we have not said enough?
μῶν μή δοκεῖ ἐνδεῶς λελέχθαι;

Does he do you wrong?
μῶν τί σε ἀδικεῖ;

Do we seem to you?
μή σοι δοκοῦμεν;

(5.) πότερον (alternative questions chiefly; but often in simple questions, since they can always be put alternatively: *Is it so or not?*).

Shall you conquer or not?
πότερον νικήσεις αὐτόν, ἢ οὔ;
Will they dispute this?
πότερον τοῦτο ἀμφισβητήσουσι;

Of these, (2) and (3) expect answer 'yes;' in (4) answer is negative or doubtful; in (1) and (5) answer is doubtful.

I have said nothing about interrogatives like τίς, πότε, ποῦ, πῶς, etc., as there is no difficulty with these.

§ 75. Dramatic Particles.

The Greek being more lively than English, dramatic particles are often inserted in Greek where in English none are used. Such particles are δή, ἄρα, and the following instances from the Exercises will illustrate the difference between the languages:—

For this I give thanks.
τούτου δὴ χάριν ἔχω.
To know what the others think.
εἰδέναι τί ἄρα οἱ ἕτεροι οἴονται.
Remained as though working.
[Appearance put on.]
ἔμενον ὡς ἐργαζόμενοι δή.
Wondering how the letter saw.
θαυμάσας πῶς ἄρα ἡ ἐπιστολὴ εἶδεν.
We are in terrible danger.
ἐν δεινῷ δὴ κινδύνῳ ἐσμέν.
We are now helpless.
ἀμήχανοι δὴ νῦν ἐσμέν.

Sometimes they stand in a lively way for a word like *alleged, supposed,* in English.

He brought in the supposed women.
[They were really conspirators dressed up.]
εἰσήγαγε τὰς γυναῖκας δή.

The supposed new cloth.
[Really nothing.]
τὸ νέον δὴ ὕφασμα.

§ 76. μέν and δέ.

When a sentence contains two clauses opposed or antithetic to each other, it is customary to mark this antithesis clearly in Greek, by putting μέν with the first and δέ with the second.

In English we do this sometimes by particles :—

. . . *indeed* . . . *but* . . .,

or,— *on the one hand* . . . *on the other*;

sometimes with only one, or even no particle at all. Thus it is necessary for the learner to be on his guard, that he may not *omit* the μέν and δέ when they are required. Examples :—

I indeed *am strong,* but *you are weak.*
ἐγὼ μὲν ἰσχυρός, σὺ δὲ ἀσθενής.

On the one hand *there is danger if we try;* on the other, *there is no hope if we do not try.*
καὶ πειρωμένοις μὲν κίνδυνός ἐστιν· μὴ πειρωμένοις δὲ οὐδεμία ἐλπίς.

[One omitted.]

Before he was happy, but *now he is wretched.*
πρότερον μὲν εὐτυχὴς ἦν—νῦν δὲ ἄθλιος.

[Both omitted.]

The Athenians loved poets; the Spartans did not.
οἱ μὲν Ἀθηναῖοι ἐφίλουν τοὺς ποιητάς· οἱ δὲ Λακεδαιμόνιοι οὔ.

§ 77. Negatives.

There are two Negatives, οὐ and μή, usually distinguished as οὐ negative of Statement, μή negative of Conception. The definition becomes intelligible by looking at the usage.

(1.) οὐ, Negative Statement.

Nothing happens.	*I know that no one saw.*
οὐδὲν γίγνεται.	οἶδα οὐδένα ἰδόντα.
You must not do it.	*Will you not go away?*
οὐ χρὴ δρᾶν.	οὐκ ἄπει;
I should not come.	*I asked why it was not done.*
οὐκ ἂν ἔλθοιμι.	ἠρόμην τί οὐκ ἐγένετο.

It is not possible that you are not friendly.
οὐκ ἔστ' ὅπως οὐ φίλος εἶ.

He announced that no one was there.
οὐδένα ἤγγειλε παρόντα, or παρεῖναι.

Though I had nothing I was rich.
καίπερ οὐδὲν ἔχων ἐπλούτουν.

(2.) μή, Negative Conception.

Purpose,	*That I might not do.*	ἵνα μὴ δράσαιμι.
Prohibition,	*Don't do.*	μὴ δρᾶ.
Oblique Petition.	*I asked him not to do.*	ἠτησα μὴ δρᾶν.
	I forbid to do.	ἀπαγορεύω μὴ δρᾶν.
	I ought not to do it.	χρὴ μὴ δρᾶν (or by (1) οὐ χρή).

So with βούλομαι, δεῖ, ὤφελον, etc.

Generic.	*Those who were not there.*	οἱ μὴ παρόντες.
	Dishonourable things.	τὰ μὴ καλά.
Condition.	*If you are not ill.*	εἰ μὴ νοσεῖς.
	You are wrong not to do this.	ἁμαρτάνεις μὴ ποιῶν τάδε.

Most of the other uses of μή will be learnt later.

§ 78. 'Any,' 'ever,' 'as yet,' etc., after Negative.

In Greek the idiom of the Negatives differs so far from the idiom in English, that all the Indefinite words following a negative are also themselves negative. Thus :—

I never heard anything anywhere from anybody.
οὔποτε ἤκουσα οὐδὲν οὐδαμοῦ οὐδενός.

The words thus used are chiefly the following :—

nobody	οὐδείς.
never	οὔποτε.
nowhere	οὐδαμοῦ.
from nowhere	οὐδαμόθεν.
to nowhere	οὐδαμόσε.
nohow	οὔπως.
not yet	οὔπω.

If μή is required in the first negative, the others will all begin with μή :—

Don't give anything to anybody.
μὴ δίδου μηδὲν μηδενί.

So '*even*' after negative becomes in Greek *not even*, οὐδέ.

No woman even tries.
οὐδεμία γυνὴ οὐδὲ πειρᾶται.

§ 79. 'That' in English.

For the help of the beginner, it may be useful to tabulate the various ways in which the word 'that' is used, and the corresponding Greek words or idioms.

(1.) *Demonstrative* (ἐκεῖνος, or sometimes οὗτος).

That *man.*
ἐκεῖνος ὁ ἄνθρωπος.

That *is a great pleasure.*
τοῦτο ἥδιστόν ἐστιν.

(2.) *Relative* (ὅς or ὅσπερ).

The man that *I saw.*
ὁ ἀνὴρ ὃν εἶδον.

The woman that *came.*
ἡ γυνὴ ἥπερ ἦλθεν.

(3.) *Conjunction.*

(*a.*) After verbs of *saying* or *thinking:* Accusative (or Nominative) and Infinitive, § **40.**

I said that *the moon was bright.*
εἶπον τὴν σελήνην λαμπρὰν εἶναι.

I don't think that *you will come.*
οὐκ οἶομαι σὲ ἥξειν.

We think that *we shall be rich.*
πλούσιοι οἰόμεθα ἔσεσθαι.

(*b.*) After verbs of *knowing* and *feeling:* Accusative (or Nominative) and Participle, § **51.**

I know that *he is here.*
οἶδα αὐτὸν παρόντα.

I perceive that *I am sick.*
αἰσθάνομαι νοσῶν.

(Both (*a*) and (*b*) can also be done with ὅτι, only be careful about tenses, § **64.**)

(*c.*) After verbs of *asking, etc.:* Infinitive: and Accusative if subject is required.

He ordered that *she should come, and the rest stay.*
ἐκέλευσεν ἐλθεῖν μὲν ἐκείνην, τοὺς δὲ ἄλλους μένειν.

It is needful that *you should be put to death.*
ἀνάγκη ὑμᾶς ἀποθανεῖν.

(*d.*) After Abstract Substantives 'the fact that:' τὸ and Accusative with Infinitive, § **8.**

The fact that *we are conquered.*
τὸ ἡμᾶς ἡσσᾶσθαι.

(*e.*) After *Demonstratives* ('so,' 'such,' etc.): ὥστε.

He was so *strong,* that *he killed her.*
οὕτως ἰσχυρὸς ἦν ὥστε ἀπέκτεινεν αὐτήν.

(*f.*) Expressing purpose: ἵνα, ὡς, ὅπως, § **70.**

I worked that *I might grow rich.*
ἐπόνουν ἵνα πλουτήσαιμι.

§ 80. 'Neither, nor.'

The beginner is always puzzled with οὔτε and οὐδέ. The difference between them is this :—

When two negative clauses are on the same footing, and *you start with an intention* to make both denials, you then use in English *Neither . . . nor*, and in Greek you use οὔτε . . . οὔτε.

When, however, you begin with *one* negative clause standing alone, and then add another, in English you use *not . . . nor*, and in Greek οὐκ . . . οὐδέ.

The same is true of μήτε, μηδέ.

(1). *Neither cows nor horses.*
οὔτε βόες οὔτε ἵπποι.

I will neither remain nor depart.
οὔτε μενῶ οὔτε ἄπειμι.

It is good to be neither rich nor poor.
ἄμεινον μήτε πλούσιον μήτε πένητα εἶναι.

(2.) *It is not hot, nor cold.*
οὐ θερμόν, οὐδὲ ψυχρόν ἐστιν.

It is not just, nor indeed profitable.
οὐ δίκαιόν ἐστιν· οὐδὲ μὴν λυσιτελές.

Do not be angry, nor curse.
μὴ θυμοῦσθε, μηδὲ καταρᾶσθε.

EXERCISES.

We will suppose the learner to have mastered the Article ὁ ἡ τό and the first two Declensions, namely, the **A** Declension, with its five forms (all very like), say—

Masculines.	*Feminines.*
νεανίας \| κριτής	χώρα \| τιμή \| μοῦσα

Also the **O** Declension, both Simple and Contracted; for example—

Simple.	*Contracted.*
λόγος \| δῶρον	νόος—νοῦς \| ὀστέον—ὀστοῦν

with the Attic Declension, as λεώς, ἀνώγεων.

These declensions are the first two in most Grammars; and the advantage of dividing them thus, and calling them **A** and **O** Declensions, is that the reason of the differences in termination is then so clearly seen.

With these should be learnt the Adjectives which follow these declensions, namely, for example—

σοφός, σοφή, σοφόν \| ἴδιος, ἰδία, ἴδιον

and the contracted forms, χρυσέος, ἀργυρέος (-οῦς).

These really add nothing to the trouble, for they simply follow the three genders of the Substantive.

Also should be learnt ὅς, ἥ, ὅ, exactly like σοφός (except ὅ neuter), and οὗτος, ὅδε, ἐκεῖνος, τοσοῦτος, τοιοῦτος, and αὐτός, all very like each other.

Then we are ready to begin our first Exercises.

In order to enable the learner at once to make whole sentences, which is much less wearisome than doing meaningless fragments, the principal parts of the verb 'to be' are here given, to be used in the Exercises.

I am, εἰμί.	*I was*, ἦν.
Thou art, εἶ.	*Thou wast*, ἦσθα.
He, she, it, there—is, ἐστί.	*He, she, it, there—was*, ἦν.
We are, ἐσμέν.	*We were*, ἦμεν.
You are, ἐστέ.	*You were*, ἦτε.
There are, they are, εἰσί.	*There were, they were*, ἦσαν.

I shall be, ἔσομαι.
Thou wilt be, ἔσει.
He, she, it, there—will be, ἔσται.
We shall be, ἐσόμεθα.
You will be, ἔσεσθε.
There will be, they will be, ἔσονται.

To be, εἶναι.

Note.—The rarely-required Dual is omitted at present, in order to avoid needless trouble.

ἐστί and εἰσί are written ἐστίν and εἰσίν before a vowel or a full stop.

Occasionally throughout the Exercises a few words will be given which the learner has not yet reached in the Grammar. The sentences will thus be more varied, and so less tiresome; and it will do him no harm to become familiarised in a natural and easy way with the look of some of the commoner words.

Note.—In the vocabularies the following signs are used :—

a. *accusative.*	m. *masculine.*
d. *dative.*	f. *feminine.*
g. *genitive.*	n. *neuter.*

† denotes that the word cannot come first after a stop.

EXERCISE I.

Swans.

VOCABULARY.

now, νῦν.	*long*, μακρός.
midday, μεσημβρία, f.	*but*, ἀλλά.
— *and*, καί.	*left*, ἀριστερός.
sun, ἥλιος, m.	*wing*, πτερόν.
very, σφόδρα.	*small*, μικρός.
hot, θερμός.	*not*, οὐ (οὐκ *before vowel*; οὐχ *before aspirated vowel*).
shade, σκιά, f.	*cause*, αἰτία, f.
tree, δένδρον, n.	*this*, οὗτος.
cool, ψυχρός.	*perhaps*, ἴσως.
lake, λίμνη.	*bad*, κακός.
beautiful, καλός.	*disease*, νόσος, f.
many, πολλοί.	*in*, ἐν, d.
swan, κύκνος, m.	*bone*, ὀστέον, -οῦν.
which, ὅς.	*by*, instr. dat. only.
bright, λαμπρός.	*stone*, λίθος, m.
white, λευκός.	*boat*, πλοῖον.
neck, τράχηλος, m.	*on*, ἐπί, g.
that, ἐκεῖνος.	

It is now midday, and the sun is very hot. The shade of the trees is cool, and the lake is beautiful. I see (ὁρῶ, *acc.*) many swans, which are bright and white. The neck of that[1] swan is long, but the left wing seems (δοκεῖ, *with inf.*) to be small.[2] I do not know (οἶδα, *acc.*) the cause of this. Perhaps there is a bad disease in this wing. Perhaps a bone of this swan was broken (δι-ερράγη) by a stone. There is a small boat on the lake.

[1] § 9. [2] § 34.

EXERCISE II.

Boating.

VOCABULARY.

three, τρεῖς.
sailor, ναύτης.
clothes, ἱμάτια, n.
red, ἐρυθρός.
young, νέος.
sail, ἱστίον.
shoulder, ὦμος, m.
another, ἄλλος.
third, τρίτος.
by (*near*), παρά, d.
rudder, πηδάλιον.
terrible, δεινός.
danger, κίνδυνος.
for, † γάρ.
rock, πέτρα.
hard, στερρός.
death, θάνατος, m.
close to, ἐγγύς, g.
place, τόπος, m.
pale, ὠχρός.
from (*a feeling*), ὑπό, g.
fear, φόβος.
eye, ὀφθαλμός.
behold, ἰδού.
out of, ἔξω, g.
joy, χαρά, f.
tear, δάκρυον, n.

There are three sailors in that boat. The clothes of these[1] sailors are[2] red. The young sailor has (ἔχει, *acc.*) a sail on his[3] shoulder. Another is asleep (καθεύδει), but the third is by the rudder. This (one) does not see (ὁρᾷ, *acc.*) the terrible danger, for there is a rock in the lake. And this[4] rock is hard, and will be the cause of death to many. Now they are close to the place, and I am pale from fear. I turn away (ἀποτρέπω, *acc.*)[3] my eyes. Behold, they are out of the danger, and from joy tears are in my eyes.

[1] In this kind of sentence it is often good to use the *dative*.
[2] § 11. [3] § 21. [4] § 9.

EXERCISE III.

Outwitted.

VOCABULARY.

horse, ἵππος.
mine, ἐμός.
before, πρότερον, adv.
strong, ἰσχυρός.
thin, λεπτός.
poor (miserable), φαῦλος.
farmer, γεωργός.
him, αὐτόν.
faithless, ἄπιστος.
corn, σῖτος, m.
device, μηχανή, f.
good, καλός.
into, ἐς, acc.
manger, φάτνη, f.
with, σύν, d.
way, τρόπος, m.
easy, ῥᾴδιος.
deceit, ἀπάτη, f.
therefore, † οὖν.
no longer, οὐκέτι.
penalty, ζημία.
dreadful, φοβερός.
severe, χαλεπός.

This horse is mine. Before[1] he was strong, but now he is very thin and poor. And the cause of this I will tell (λέξω, *acc.*). Those farmers to whom I intrusted (ἐπέτρεπον, *acc.*) him were very faithless. They stole (ἔκλεπτον, *acc.*) the corn of the horse. But the device is good which I have (ἔχω, *acc.*), for I put (ἔθηκα, *acc.*) stones into the manger. The horse eating (ἐσθίων, *acc.*) the corn spits out (ἀποπτύει, *acc.*) the stones. But the farmers steal (κλέπτουσι, *acc.*) the corn with the stones. In this way[2] it is easy to find out (ἐξ-ευρεῖν, *acc.*) the deceit. The farmers therefore will no longer be bad. For the penalty to them will be dreadful and severe.

[1] § 76. [2] § 37 (*e*).

EXERCISE IV.

Stratagem.

VOCABULARY.

already, ἤδη.
army, στρατός, πεζόν.
camp, στρατόπεδον.
fleet, τὸ ναυτικόν.
shore, αἰγιαλός, m.
island, νῆσος, f.
enemy, πολέμιοι, pl.
hill, λόφος.
opposite, ἐναντίος.
our, ἡμέτερος.
to-morrow, αὐρίον.
battle, μάχη.
prepared, ἕτοιμος.
plan, μηχανή.
general, στρατηγός.
everything, πάντα.
dark, σκοτεινός.
fires, πυρά.
few, ὀλίγος.
— *accordingly*, † τοίννυ.
difficult, χαλεπός.
soldier, στρατιώτης.
secretly, λάθρα.
to, πρός, a.
head, κεφαλή.
thus, οὕτως.
alive, ζωός.
victory, νίκη.

Already the army is in the camp, and the fleet by the shore of this island. The enemy are on the hill, which is opposite to our camp. To-morrow, perhaps, there will be a battle: for they appear (δοκοῦσι) to be prepared.[1] But this[2] is the plan of our general. For now everything is dark, and the fires of the enemy are few. Accordingly it will not be difficult for our soldiers to go (ἐλθεῖν) secretly to them, and cut off (*ἀποτεμεῖν, acc.*) the heads of many. And thus to-morrow few will be alive, and the victory will be ours.

[1] § 34.

[2] § 28.

EXERCISE V.

Instinct.

VOCABULARY.

ditch, τάφρος, m.
mud, βόρβορος, m.
here, ἐνταῦθα.
one, εἷς, or εἷς τις.
near, ἐγγύς.
alas, αἰαῖ, οἴμοι.
middle, μέσος.
other, ἄλλος.
difficulty, ἀπορία.
able, οἷός τε, δυνατός.
companion, ἑταῖρος.
master, δεσπότης.
alone, μόνος.
at home, οἴκοι.
among, ἐν, d.
house, οἶκος, οἰκία.
door, θύρα, f.
mischief, κακόν, n.
plain, δῆλος.

There is a ditch in this field, and it has (ἔχει, *acc.*) very much (πλεῖστος, *superlative*) mud. But of the many horses which are here, one seems (δοκεῖ, *inf.*) to be in dreadful danger. For he stands (ἕστηκε) near, on the very ditch itself.[1] Alas, now he is in the middle of the[2] mud. And the others are in a difficulty, and will not be able to pull out (ἐξέλκειν, *acc.*) their companion. For this the master alone is able to do (ποιεῖν, *acc.*), who is at home. But among the horses is one, who is far wiser (σοφώτερος) than (*gen.*) the others. And he runs (τρέχει) to the house, and with his head[3] strikes (παίει, *acc.*) the door. And thus the mischief is plain to the master, and he pulls (ἐξέλκει, *acc.*) out the horse.

[1] § 16. [2] § 4. [3] § 37 (*d*).

EXERCISE VI.

Indians.

VOCABULARY.

Indians, Ἰνδοί.	*wise*, σοφός.
person, ἄνθρωπος.	*judge*, κριτής.
liar, ψευστὴς.	*country*, χώρα.
thief, κλέπτης.	*around*, περί, a.
certain, † τις.	*being collected*, συνειλεγμένος.
golden, χρυσοῦς.	*together*, ἐς τὸ αὐτό.
brick, πλίνθος.	*very great*, μέγιστος.
value, τιμή.	*word*, λόγος, m.
gold, χρυσός.	*feather*, πτερόν, n.
marvellous, θαυμάσιος.	*quiet*, ἥσυχος.
slave, δοῦλος.	*quickly*, ταχέως.
unknown, ἄδηλος.	*manifest*, φανερός.

The Indians are bad persons: for they honour (τιμῶσι, *acc.*) liars and thieves. And there was a certain master who had (to whom there was) a golden brick: and the value of the gold was marvellous. And a certain slave of those[1] in the house stole (ἔκλεψε, *acc.*) the brick: but the thief was unknown to the master. But there was a wise judge in the country: and he by this device found out (ἐξεῦρε, *acc.*) everything.

For the slaves were around him, being collected together. And there was very great fear of the judge. And he spoke (εἶπε, *acc.*) this word: 'The thief has (ἔχει, *acc.*) a feather on his[2] head.' And the others[3] were quiet, but the thief quickly shook (ἐτίναξε, *acc.*) his head, and so was manifest to the slaves and to the judge.

[1] § 6. [2] § 21. [3] § 76.

EXERCISE VII.

The She-Goat.

VOCABULARY.

brother, ἀδελφός.
she-goat, χίμαιρα.
way, τρόπος.
far, μακράν.
from, ἀπό, g.
large, μέγα, n.
cavern, ἄντρον.
under, ὑπό, g.
earth, γῆ.
once, † ποτέ.
sleep, ὕπνος.
time, χρόνος.
suddenly, ἐξαίφνης.
eyes, ὀφθαλμός.
through, διά, g.
darkness, σκότος.
great, πολλῷ, d.
such, τοιοῦτος.
full, πλέως.
meanwhile, ἐν τούτῳ.
finger, δάκτυλος.
no longer, οὐκέτι.

My brother has (*use* ἐστί) a she-goat, which he found (εὗρε, *acc.*) in a wonderful way.[1] For there is a rock not far from the house, and in this rock a large cavern under the earth. And my brother was once in the cavern, and being weighed down (βαρυνόμενος) by sleep he lay (ἔκειτο) for[2] a long time quiet. But suddenly he saw (εἶδε, *acc.*) bright eyes through the darkness. And he was in great fear. For the wolf has such eyes,[3] and the country is full of wolves. But the goat meanwhile licked (ἔλειχε, *acc.*) the fingers of his left (hand), and he had no longer any[4] fear.

[1] § 37 (*e*). [2] § 36 (*b*).
[3] You may use article, and say 'the eyes are such.'
[4] § 78.

EXERCISE VIII.

Bees.

VOCABULARY.

wood, ὕλη.
numberless, ἀνήριθμος.
bee, μέλισσα.
every way, πάντῃ.
very quickly, τάχιστα.
where, ποῦ.
place, χωρίον.
probably, † που.
large, μέγας.
often, πολλάκις.
wood, ξύλον.
rotten, σαπρός.
on account of, διά, a.
dreadful, δεινός.
rain, ὑετός.
hollow, κοῖλος.
trouble, πόνος.
without, ἄνευ, g.
by, ὑπό, g.
wonderful, θαυμάσιος.
that, ὅτι.
men, ἄνθρωποι.
bear, ἄρκτος.
like, ὅμοιος, d.
child, παιδίον.
desire, πόθος.
very sweet, ἥδιστος.

In this wood are numberless bees flying (πετόμενος) every way very-quickly. Where is the place in which the house of these is? It is probably in some one of these large trees. For often the wood is rotten, on account of the long time and the dreadful rain. And thus in the hollow [*use neuter of adjective*] is a cavern, which, not without trouble, has been made (πεποίηται) by the bees into (ἐς, *acc.*) a house. And this is wonderful, that not men are most-hateful (ἔχθιστος) to the bees, but bears. For these are like children, and they have (there is to them) a very-great desire of very-sweet things.[1]

[1] § 2.

EXERCISE IX.

Cyrus.

VOCABULARY.

why, διὰ τί.	*each*, ἕκαστος.
all kinds of, παντοῖος.	*friend*, φίλος.
faithful, πιστός.	*many*, πολύς.
Cyrus, Κῦρος.	*so many*, τοσοῦτος.
as many as, ὅσοι.	*they*, ἐκεῖνοι.
subject, ὑπήκοοι.	*sometimes*, ἐνιότε.
rule, ἀρχή.	*scanty*, σπάνιος.
because, ὅτι.	*fodder*, χιλός.
himself, αὐτός.	*loaf*, ἄρτος.
always, ἀεί.	*owing to*, διά, a.
ready, ἕτοιμος.	*care*, ἐπιμέλεια.
wealth, πλοῦτος.	*dear*, φίλος.
gift, δῶρον.	*no less*, οὐχ ἧσσον.

Why were all-kinds-of people faithful to Cyrus, as many as were subject to his rule? Because he himself was very faithful, and always ready to give (δοῦναι, *acc.*) his wealth to his companions, and gifts of which each was in-need (δεόμενος, *gen.*), and from his friends he received in-return (ἀντελάμβανε, *acc.*) many things, but not so many as they from him. And sometimes the corn was scanty for the men and the fodder for the horses. And then he used-to-send (ἔπεμπε, *acc.*) loaves to them, and about the fodder he said (ἔφη, *acc.*) this: I have (*use* ἐστί) fodder, owing to the care of my slaves: I will give (δώσω) therefore to my friends: for to whom a man is dear, to him no less is his horse.

EXERCISE X.

Ostrich.

VOCABULARY.

ostrich, στρουθός.
for, † γάρ.
strange, θαυμάσιος.
beast, ζῷον.
once, ποτέ.
upon, ἐπί, g.
sand, ψάμμος, f.
shape, μορφή.
egg, ᾠόν.
equal, ἴσος.
strong, ἰσχυρός.
foolish, ἀνόητος.
cowardly, δειλός.
the rest, τὰ ἕτερα, pl.
hidden, κρυπτός.
bird, ὄρνεον.
hunter, θηρευτής, m.

The ostrich is a strange beast: for it has wings, but is not able to fly (*πέτεσθαι*) with its wings. I once saw (*εἶδον, acc.*) something white lying (*κείμενος*) upon the sand: and in shape[1] it was like an egg, but equal to[2] a child's head: and this was the ostrich's egg. Now this beast is strong,[3] but foolish and cowardly. For it does not come (*ἔρχεται*) to battle with (*dat. simply*) its enemies, but, from fear of the danger, flies (*φεύγει*). And sometimes it has (*ἔχει, acc.*) very terrible fear, and then it thrusts (*ὠθεῖ, acc.*) its head into the sand: but the rest is not hidden (*adj.*): but the bird is manifest to the hunters.

[1] § 37 (*j*). [2] § 37 (*g*). [3] § 76.

EXERCISE XI.

Sheep and Wolves.

VOCABULARY.

fable, μῦθος.	*wiser*, σοφώτερος.
sheep, προβάτιον.	*life*, βίος.
sheep, pl., πρόβατα, n.	*friendship*, φιλία.
council, βουλή.	*peace*, εἰρήνη.
evil, κακόν.	*with* (*make peace, war*), πρός, a.
injustice, ἀδικία.	*peaceful*, εἰρηνικός.
from (*suffer*), ὑπό, g.	*fight*, μάχη.

This[1] is a fable about the wolves and the sheep, in what[2] (οἷος) way the council took place (ἐγένετο) about the evils and the injustice. For the sheep suffered (ἔπασχε) dreadful things[3] from the wolves: so there was no longer any[4] safety for them in the country. And on account of this it was necessary to find (εὑρεῖν, *acc.*) some device. And a sheep there was, wiser than (*gen.*) the others, and he said (εἶπε, *acc.*) these[5] things:—'O sheep, life to us is evil owing to these[6] wolves. There shall therefore be a council, and the wolves shall be present (παρέσονται), and we will persuade (πείσομεν, *acc.*) them to make (ποιεῖσθαι, *acc.*) friendship and peace with us. For I am peaceful, and the fight with[7] the wolves is not dear to me.'

[1] § 28. [2] § 37 (*e*). [3] § 30. [4] § 78.
[5] § 23. [6] § 9. [7] § 6, 7.

EXERCISE XII.

Sheep and Wolves.—*continued.*

VOCABULARY.

gathering, σύλλογος.
unjust, ἄδικος.
law, νόμος.
more, μᾶλλον.
such as this, τοιόσδε.
before (*motion*), πρός, a.
both, ἀμφότεροι.
rights, τὸ δικαίον.
from (*given* or *passed from*), παρά, g.
at the time, τότε μέν.
not at all, οὐδαμῶς.

There was therefore a gathering of the sheep to council: and the wolves themselves also came (ἦλθον), nor were they hindered (ἐκωλύοντο) by them. And the sheep said these things:—'We are[1] in terrible danger, being worried (ἁρπαζόμενος) by the wolves. And this is unjust: so we wish (βουλόμεθα) to have (ἔχειν, *acc.*) some law, and thus to be more in safety.' And the wolves said this to them:—'There shall then be a law for you such-as-this: the sheep that is[2] wronged (ἀδικούμενος) by a wolf shall bring (ἄξει, *acc.*) the unjust (one) before our council, and both shall have (*use* εἰμί, *to be*) their rights from us.' And at the time[3] it was delightful to the sheep: but the injustice of the wolves became (ἐγένετο) not at all less.

[1] § 75. [2] § 5. [3] § 76.

EXERCISE XIII.

The Mamedaioi and Pigeon.

VOCABULARY.

pigeon, περιστερά.
sensible, φρόνιμος.
clever, δεινός.
letter, ἐπιστολή.
somewhat as follows, τοιόσδε τις (*agreeing with manner*).
shrewd, συνετός.
easily, ῥᾳδίως.
fortress, χωρίον.
siege, πολιορκία.
sky, οὐρανός.
as if it were, ὥσπερ εἰ, adv.
thereupon, ἐνταῦθα.
arrow, ὀϊστός, m.
trial, πεῖρα.
not at all, οὐδέν.
useful, ὠφέλιμος.

Pigeons are sensible, and very clever at-carrying (*inf.* φέρειν, *acc.*) letters. This they do (ποιοῦσι, *acc.*) in a manner somewhat as follows:—The pigeon loves (φιλεῖ, *acc.*) its[1] home, and is shrewd: and so the way to[2] its home it finds (εὑρίσκει, *acc.*) easily.

And once there was a fortress of the Mamedaioi, which was under (ἐν, *dat.*) siege from (ὑπό, *gen.*) the enemy. And about midday once a soldier of the enemy saw (εἶδε, *acc.*) a pigeon above in the sky flying (πετόμενος, *partic.*). And under its wings was something white, as if it were a letter. Thereupon there was desire to the soldiers to catch (λαβεῖν, *acc.*) the bird. And they made (ἐποιοῦντο, *acc.*) trial of their arrows: but they were not at all useful.

[1] § 21. [2] § 6.

EXERCISE XIV.

The Mamedaioi and Pigeon—*continued.*

VOCABULARY.

immediately, εὐθύς.	*tyrant*, τύραννος.
shout, βοή.	*after*, διά, g.
indignation, ὀργή.	*five*, πέντε.
at, ἐπί, d.	*day*, ἡμέρα, f.
escape, ἀποφυγή.	*fortification*, τειχισμός, n.
noise, θόρυβος, m.	*therefore*, διὰ τοῦτο.
concerning, περί, g.	*distress*, ἀπορία.
lack, ἔνδεια.	*plenty*, ἀφθονία.
preparation, παρασκευή.	*provision*, ἐπιτήδεια, n. pl.

And immediately there arose (ἐγένετο) a shout of the soldiers: for there was dreadful indignation at the escape of the pigeon.

And she was in fear owing to the noise, and fell (ἔπεσε) straightway into the camp. And they untied (ἔλυσαν, *acc.*) the letter about[1] its neck: and in this were words as follows:—

'O dear citizens of the Mamedaioi, why do ye feel (ἔχετε, *acc.*) such fear concerning the siege? There will be no lack to you of assistance. For we are making (ποιούμεθα, *acc.*) a wonderful preparation. And the tyrant will bring (ἄξει, *acc.*) an army, and after five days we shall be close to your fortification. Therefore it is foolish to be in distress. For quickly you shall have (*use verb* 'to be') victory and plenty of provisions.' Such then was the letter.

[1] § 6.

EXERCISE XV.

The Mamedaioi and Pigeon—*continued.*

VOCABULARY.

plan, ἐπίνοια.
instead of, ἀντί.
former, πρότερος.
helpless, ἀμήχανοις.
at all (neg.), τὸ παράπαν.
aid, ὠφέλεια, f.
mind, νοῦς.
expedition, στρατεία, f.
altogether, πάνυ.
brave, θαρσάλεος.
war, πόλεμος, m.
within, ἔνδον.
extreme, ἔσχατος.

And the soldiers had (*use* εἰμί) very-great joy at this. For the plan of the enemy was now manifest, not less than the (*gen.*) distress of the Mamedaioi.

Accordingly they wrote (ἔγραψαν, *acc.*) another letter instead of the former one. And it was as follows :—

'O dear citizens of the Mamedaioi, we are[1] now helpless. For we are not able at all to give you (δοῦναι, *dat.* and *acc.*) aid. For the tyrant has (ἔχει, *inf.*) in (his) mind to make (ποιεῖσθαι, *acc.*) another expedition. But we are not altogether hopeless about you, for you are brave and strong for (ἐς, *acc.*) the war.'

And this the pigeon carried (ἔφερε, *acc.*) into the fortress to the Mamedaioi. And those[1] within had (εἰμί) extreme fear. And they surrendered (ἐνέδοσαν, *acc.*) themselves to them. And after five days appeared (ἐφάνη) the tyrant with the army : but the enemy were already within.

[1] § 75.

Note after Exercise 15.

So far we have used none but the **A** and **O** Declensions, including not only the Substantives, but the Adjectives and Pronouns which are similarly declined.

We now shall add the Consonant Declensions; *i.e.* we shall use *all* Substantives, Adjectives, and Pronouns, without any restriction: and also Participles, which are similarly declined, though as the Verbs are not yet learnt, the Nominative Singular of the Participle will be given.

As to the Verbs, we shall still only assume knowledge of the parts of εἰμί, *to be*, given on page 66; and all other verbs required will be given in the Exercises in the part which is wanted.

The learner will thus be familiarised with some of the common terminations before definitely learning the Verbs.

In the Vocabulary henceforth we shall give the *stem* of the Substantives which belong to the Consonant-declension: so that the student will have no need to look the word out in grammar or dictionary, *if he knows his Declensions.*

Thus, supposing he wants the Genitive Singular and Dative Plural of ὄνυξ, he finds in the Vocabulary ὄνυξ (-υχ-): this teaches him that the *stem* is ὀνυχ-, and from that he knows that the Genitive Singular is ὄνυχος, and the Dative Plural ὄνυξι.

Obs.—Unless the contrary is stated, Nouns in -ος are masculine, like λόγος: in -α and -η, fem.: in -ον, neut. Also Nouns in -ις are feminine.

EXERCISE XVI.

The Elephant.

VOCABULARY.

thick, δασύς.
tree, δένδρον, dat. pl. δένδρεσι.
plant, φυτόν.
multitude, πλῆθος, n.
honour, τιμή.
elephant, ἐλέφας (-αντ-), m.
talk, λόγος.
speech, λόγος.
fox, ἀλώπηξ (-πεκ-), f.
better, κρείσσων.
tail, κέρκος, f.
ugly, αἰσχρός.
at the same time, ἅμα.
laughter, γέλως (-ωτ-), m.
applause, ἔπαινος, m.

There was a wood thick with[1] all manner of trees and plants, and here was a great multitude of birds and beasts. And no one was in greater honour than (*gen.*) the elephant. And there was once a gathering of the other beasts, and much talk took place (ἐγένετο) about him. 'What is the cause,' they said (ἔφασαν), 'of the honour of the elephant (*dat.*)?' And some thought (*use* ἐδόκει, 'seemed,' *with dative of person*) one cause and some another.[2]

And first the speech of the fox was as follows: 'Why[3] is this one better than we (are)? Not at all, I suppose (οἶμαι), on account of his tail, for he has (*use* ἐστί) a very small and ugly one.' And at the same time while speaking (λέγων, *particip.*) he moved (ἐκίνει, *acc.*) his own long and soft tail.

'You are right,'[4] replied (ἔφασαν) the others, with much laughter and applause.

[1] § 37 (*d*). [2] § 22. [3] § 75. [4] εὖ λέγεις.

EXERCISE XVII.

The Elephant—*continued.*

VOCABULARY.

true, ἀληθής.
one, † τις.
reasonably, εἰκότως.
claw, ὄνυξ (-υχ-) m.
inferior, φαῦλος.
beauty, κάλλος.
ox, βοῦς (βο-), m.
however, † μέντοι.
tooth, ὀδούς (-δοντ-), m.
out of, ἐκ, g.
mouth, στόμα, n.
horn, κέρας (-ρατ-), n.
of course, † δήπου.
last, ὕστατος.
ass, ὄνος, m.
ignorant, ἀμαθής.
foolish, ἄφρων.
at least, † γε.
surely not so, οὐ δῆτα.
glory, κῦδος, n.
ear, οὖς (ὠτ-), n.

And after him the bear said (εἶπε) as follows: 'This[1] is true; but honour comes (γίγνεται) to one reasonably from claws: for without claws, I suppose (που), one is inferior in[2] beauty[3]: but the elephant[4] has nothing of that kind (*say* 'such'): and this is plain to all.'

And here the ox struck in (ὑπέλαβε), saying (λέγων): 'I, however, recognise (γιγνώσκω, *acc.*) the cause: for this one has (*use* 'to be') two long teeth, projecting (προέχων, -οντ-) out of his mouth: and these seem (δοκοῦσι) to the others to be like horns: and no one of course knows (οἶδε, *acc.*) anything[5] more beautiful than horns.'

And last the ass said this: 'You are all[1] ignorant and foolish: for what honour is there to horns at least and tails?[3] Surely not so, but the fine glory is that paid to (*say* 'is of') ears. The honour therefore has come (γέγονε) to the elephant owing to his ears.'

[1] § 76. [2] § 37 (*f*). [3] § 10.
[4] '*To* the elephant has not yet come' (οὔπω γέγονε). [5] § 78.

EXERCISE XVIII.

Cubs.

VOCABULARY.

custom, ἔθος, n.	*sitting*, καθήμενος.
forest, ὕλη.	*ground*, γῆ.
hunting-ground, θήρα.	*on the ground*, χαμαί.
lion, λέων (-οντ-).	*food*, σιτία, pl.
two, δύο.	*lioness*, λέαινα.
cub, σκύμνος, m.	*mother*, μήτηρ.
father, πατήρ (-τρός).	*in the meantime*, ἐν τούτῳ.
friendly, φίλος, φίλιος.	*man*, ἀνήρ (-δρός).
pleasing, τερπνός.	*deer*, ἔλαφος, m.

There was a hunter, and this (man) had (*use* ἦν) a custom of going (*inf.* ἰέναι) often through the forest: for there was the hunting-ground of the lions.

And once he found (εὗρε, *acc.*) two cubs of a lion (being ὤν, ὄντ-) without their father.[1] And these had (*use* ἦν) no fear about him: but they fawned (ἔσαινον) with their tails and were friendly to him.

And this was pleasing to the hunter, and sitting on the ground he gave (ἔδωκε, *acc.*) some of his food to the cubs: and at the same time he ate (ἤσθιε) with them himself[2] also. But the lioness, the mother[1] of the cubs, came (ἦλθε) in the meantime, and she saw (εἶδε, *acc.*) the man and the cubs eating (ἐσθίων, -οντ-) together. Then no longer did she have (*use* ἦν) desire to seize (συλλαβεῖν, *acc.*) the man, but she went away (ἀπῄει) and killed (ἔκτεινε, *acc.*) a deer, and brought (ἔφερε, *acc.*) it to him.

[1] § 52. [2] § 16.

EXERCISE XIX.

Know Thyself.

VOCABULARY.

ape, πίθηκος, m.	*than*, ἤ.
face, ὄψις.	*shame*, αἰσχύνη.
mirror, κάτοπτρον.	*all*, πᾶς (-ντ-).
dearest, φίλτατος.	*methinks*, που, οἶμαι.
impudent, ἀναιδής.	*extremely*, ἄγαν, σφόδρα.
gesture, σχῆμα (-ματ-), n.	*kind*, ἰδέα.
yet, ὅμως.	*antic*, σκίρτημα (-ματ-).
dagger, ξιφίδιον.	*folly*, ἀφροσύνη.

Once an ape saw (εἶδε, *acc.*) his own face in a mirror, and said (ἔλεξε, *acc.*) as follows to a certain bear who was near:—

'O dearest (one), behold now how ugly and foolish is that beast! How impudent he is in his gestures![1] and yet he appears (δοκεῖ) to himself to be most beautiful.[2] And about myself[3] I will say (λέξω) nothing: for how am I like to such-an-one? Far better (*n.*) to be killed (ἀποθανεῖν) with a dagger than to have (ἔχειν, *acc.*) such shame among all men! But there are, methinks, some of our friends, O my companion, to whom this (fellow) is extremely like: for they imitate (μιμοῦνται, *acc.*) in face[1, 4] that beast, and have (ἔχουσι) the same kind of antics and folly.'

But to the bear the thing[3] appeared (ἐφαίνετο) laughable, but he answered (ἀντεῖπε, *acc.*) nothing.

[1] § 37 (*f*). [2] § 38. [3] § 76. [4] § 10.

EXERCISE XX.

The Spirit and the Miser.

VOCABULARY.

Egyptian, Αἰγύπτιος.
story, μῦθος, m.
matter, πρᾶγμα (-ματ-), n.
especially, οὐχ ἥκιστα.
spirits, δαίμονες.
power, δύναμις.
below, ὑπό, g.
powerful, δυνατός.
king, βασιλεύς.
Asia, Ἀσία.
grief, λυπή.
possible, οἷός τε.
forbidden, ἀπόρρητος.

The Egyptians have (*use verb* 'to be') many stories of all kinds about all matters, and especially about Spirits. For these have great care[1] for mankind, and with their power are able to perform (ἐξεργάζεσθαι, *acc.*) wonderful things.[2] And some of these stories I will tell (λέξω, *acc.*).

For once there was a Spirit who had (εἰμί) much gold, hidden below the earth. And it was necessary once for him to go away (ἀπελθεῖν). For there is one most powerful and greatest of the Spirits, the king[3] of the rest: and it had been ordered (εἴρητο, *dat.*) to him by the king to go away into Asia. And then he was in great grief and distress about his gold: for it was not possible for him to take it away (ἀποφέρειν, *acc.*) with him.[4] For this is always forbidden to the Spirits. How then shall the gold be in safety?

[1] § 35 (*b*). [2] § 30. [3] § 52. [4] § 16.

The learner has now got accustomed sufficiently to the Substantives and Adjectives and Pronouns alone, and also to the Verb 'to be:' it is time to begin working the Verbs steadily. We will begin with the Active Verb, using at first only those whose tenses are conjugated regularly, as far as regards the terminations, like the subjoined examples, and using only Present, Future, Imperfect, Strong Aorist; then adding later the Weak Aorist, the Perfect, and the Pluperfect.

PRESENT.

λύ-ω	*I loose*	Singular.
λύ-εις	*Thou loosest*	
λύ-ει	*He looses*	
λύ-ετον	*You two loose*	Dual.
λύ-ετον	*They two loose*	
λύ-ομεν	*We loose*	Plural.
λύ-ετε	*Ye loose*	
λύ-ουσι	*They loose*	

The Future λύσ-ω, 'I shall loose,' has exactly the same terminations as the Present.

IMPERFECT.

ἔλυ-ον	*I was loosing.*
ἔλυ-ες	*Thou wast loosing.*
ἔλυ-ε	*He was loosing.*
ἐλύ-ετον	*You two were loosing.*
ἐλυ-έτην	*They two were loosing.*
ἐλύ-ομεν	*We*
ἐλύ-ετε	*You* *were loosing.*
ἔλυ-ον	*They*

STRONG AORIST.

ἔλαβ-ον	*I took.*	
ἔλαβ-ες	*Thou tookest.*	
ἔλαβ-ε	*He took.*	
ἐλάβ-ετον	*You two*	took.
ἐλαβ-έτην	*They two*	took.
ἐλάβ-ομεν	*We*	took.
ἐλάβ-ετε	*You*	took.
ἔλαβ-ον	*They*	took.

Notice that all the Strong Aorists which end in *-ον* have exactly the same terminations as the Imperfect.

AUGMENT.

Observe that the Imperfect and Aorist have ε- before them. This is called the Augment, and is the mark of a past tense.

(1.) If the Verb begin with consonant, ἐ is prefixed. Only Verbs beginning with ρ have ρ doubled, as ἔρ-ριπτον.

(2.) If with a Vowel the following changes take place :—

α becomes η, as ἅπτω, ἧπτον.
ε ,, η, ,, ἐθέλω, ἠθέλον.
ο ,, ω, ,, ὀνομάζω, ὠνόμαζον.
αι ,, ῑ, ,, αἰρέω, ἤρουν.
οι ,, ῳ, ,, οἰκτείρω, ᾤκτειρον.
αυ ,, ηυ, ,, αὐξάνω, ηὔξανον.

Other Vowels and Diphthongs not augmented.

When the Verb has a Preposition before it, the augment is inserted after the Preposition :

ἐκβάλλω, ἐξ-έβαλλον.
συλλέγω, συν-έλεγον.

EXERCISE XXI.

The Spirit and the Miser—*continued.*

VOCABULARY.

city, πόλις.
where, οὗ.
rich, πλούσιος.
miserly, αἰσχροκερδής.
by night, νυκτός.
known, γνώριμος.
this long time, ἐκ πολλοῦ ἤδη.
good-will, εὔνοια.
come to, προσέρχομαι (a. -ηλθον).
have, ἔχω.
useful, ὠφέλιμος.
find, εὑρίσκω (a. εὗρον).
careful, ἐπιμελής.
worthy, ἄξιος.
so great, τοσοῦτος.
room, οἴκημα (-ματ-), n.
go away, ἀπ-έρχομαι.

And in the same city where the gold was, there was also a certain man, rich and miserly. To him therefore the Spirit coming (προσελθών) by night spoke (ἔλεξε, *acc.*) as follows:—

'Friend, there is no need (οὐδὲν δεῖ) for you (*acc.*) to be in fear about me. For you are known to me and dear this long time. And from good-will I have now come to you (*aorist*). For I have much gold here, and it will no longer be useful to me. For I am about (μέλλω) to go abroad (ἀποδημεῖν). And I have a mind to give (δοῦναι, *acc.*) this to you. And I have found[1] no one more faithful nor careful than you. You therefore alone are worthy of so great a gift. To-morrow then you shall see (ὄψει, *acc.*) in the midst[2] of this room all my gold lying on the ground.'

And after this the Spirit went away; and after a little interval it was day: and instead of the Spirit the gold was upon the earth.

[1] § 56. [2] § 4.

EXERCISE XXII.

The Spirit and the Miser—*continued.*

VOCABULARY.

fifty, πεντήκοντα.	*on the top*, ἐπάνω.
year, ἔτος, n.	*hand*, χείρ, f.
Asia, Ἀσία.	*key*, κλείς (-ειδ-), f.
at last, τέλος.	*corpse*, νεκρός.
permission, ἐξουσία.	*die*, ἀποθνήσκω (a. -θαν-).
return, ἥκω.	*want*, ἔνδεια.
go, βαίνω (aorist ἔβη).	*find*, εὑρίσκω (a. εὗρον).
certain, σαφής.	*gathered*, συλλεγόμενος.
chest, θήκη.	*laborious*, ἐπίπονος.
within, ἐντός, g.	*during*, ἐν, d.

And the Spirit was away (*use* ἄπ-ειμι, *like* εἰμι) fifty years[1] in Asia: and at last he had (εἰμί) permission to return to his former city. And immediately he went to the house of the miserly man. And thus he talked (διελέγετο) to himself: 'About the man[2] himself nothing is certain to me: for after fifty years' interval he is perhaps dead (τέθνηκε): but about the gold already everything is plain: for it[3] at least will be in safety.'

And this was true. For there was a large strong[4] chest, and within this was the gold, and on the top lay (ἔκειτο) the man. And in his hand were the keys of the chest. And he was a corpse. For he had died[5] from want of food in (the midst of) so much wealth. And the Spirit found in the chest not only the former gold, but also double as much, gathered by the dead (*aorist particip.*) man laboriously during this time.

[1] § 36 (*b*). [2] § 76. [3] § 19. [4] § 33. [5] § 57.

EXERCISE XXIII.

Ariphernes in Hades.

VOCABULARY.

satrap, σατράπης.	*Persian*, Πέρσης.
died, ἀπέθαν-ον.	*had*, εἶχ-ον, impf.
according to, κατά, a.	*capable*, οἷός τε, inf.
Hades, Ἅιδης.	*province*, ἀρχή.
Aeacus, Αἰακος.	*intrust*, ἐπι-τρέπω.
said, εἶπ-ον.	*assistant*, ὑπηρέτης.
where from, πόθεν.	*forethought*, πρόνοια.
came, ἦλθ-ον.	*drink*, ποτόν.

Ariphernes was rich, and satrap[1] of many men. And once from disease he fell (κατέστη) into great distress: and at last he died. And immediately, according to the custom of that time,[2] he went down (κατέβη) into Hades to Aeacus, the judge of the dead.

And Aeacus said this: 'Where have you come (*aorist*) from? and who and what kind of man are you?'

And he said: 'I am a Persian, Ariphernes by name: and I had a terrible disease for[3] many years: and I was not capable myself of attending to (ἐπιμελεῖσθαι, *gen.*) my province, and the common people there:[2] but all such things I intrusted to assistants and slaves. But I had forethought for (*gen.*) my own food and drink.'

[1] A Persian name for 'governor' of province.
[2] 'The *then* custom.' See Article, § 6.
[3] § 36 (*b*).

EXERCISE XXIV.

Ariphernes in Hades—*continued.*

VOCABULARY.

send, πέμπω (-ψω).
Elysium, Ἠλύσιον.
now, δέ.
Hermes, Ἑρμῆς.
unjust, ἄδικος.
lazy, ἀργός.
fool, ἀνόητος.
mischief, κακόν.
arise, γίγνομαι (aor. ἐγενόμην).
better, ἀμείνων.
law-court, δικαστήριον.
to-day, σήμερον.
listen, ἀκούω, g.

And Aeacus answered as follows: 'I will send you then to Elysium.' Now this is the place of good men. And Hermes was there, and he said,[1] 'This is unjust: for this man was methinks lazy, and not worthy of such good fortune.'

But Aeacus with much laughter answered thus: 'But, my friend, this (fellow) is a fool. And many mischiefs arise for mankind on account of the fools, but this man was better than other fools precisely[2] on account of his laziness: for thus less mischiefs arose to the multitude.'

To-day I was in the law-court, and was listening to the judge there: and this is clear to me about him: Aeacus will send him to Elysium.

[1] Use of ἔφη, § 71.

[2] Use αὐτός with right word.

EXERCISE XXV.

The Damaraioi.

VOCABULARY.

tell, λέγω.
tale, λόγος, m.
at (*time*), d.
world, γῆ, f.
everywhere, παντα χοῦ.
bear, φέρω.
various, παντοῖος.
neither—nor, οὔτε—οὔτε.
fish, ἰχθύς.
nourish, τρέφω.
name, ὀνομάζω.
out of, ἐκ, g.
first, πρῶτος.
came forth, ἐξῆλθον.
second, ἕτερος.
send forth, ἐκπέμπω.
flee away, ἀποφεύγω, ἀπέφυγον, aor.
ill, χαλεπῶς.
kindle, ἅπτω, ἧπτον.
dog, κύων.
remain, μένω.

The Damaraioi tell this tale: At that time at which the world was made (ἐγένετο) there was darkness everywhere: and the fields bore various trees, but neither man nor beast nor bird nor fish as yet.[1] And one tree they nourish, and name it Mother: from out of this the first man came forth. And after this a second tree sent forth all the animals. But the man bore the darkness ill, and kindled a fire. And most of the animals fled away in[2] great fear, but the sheep and the ox and the dog remained. So these from that time are friendly to man.

[1] § 78. [2] § 37 (*e*).

We may now add the Weak Aorist, Perfect, and Pluperfect; and the Participles in -ων and -ας and -ως.

λυ-ω makes in the Present Participle λύ-ων, -ουσα, -ον; the Future λύσ-ω makes λύσ-ων, -ουσα, -ον.

The Strong Aorist ἔ-βαλ-ον makes βαλ-ών, -οῦσα, -όν.

All these three declined in the same way, except as regards Accents, to which the learner had better not attend at present.

The Weak Aorist ἔ-λυσ-α makes λύσ-ας, -ασα, -αν, -αντος, -άσης, -αντος, etc.

The Perfect λέ-λυκ-α makes λελυκ-ώς, -νῖα, -ός, -ότος, -νίας, -ότος, etc.

The Augment is always dropped in the Participle, the reduplication retained.

Obs.—In the Vocabularies henceforth a. and f. are used with Verbs to mean Aorist and Future. Thus:—

λείπω (f. λείψω, a. -λιπ-) means that the Future of λείπω is λείψω, and the Aorist Indic. is ἔ-λιπ-ον.

EXERCISE XXVI.

The Libyans.

VOCABULARY.

Libyan, Λίβυς.	*stinginess*, αἰσχροκέρδεια.
carry, φέρω.	*free*, ἐλεύθερος.
miserly, αἰσχροκερδής.	*force*, ἀναγκάζω.
get, λαμβάνω (a. ἔλαβον).	*devise*, ἐξευρίσκω (a. -εῦρον).
in return for, ἀντί, g.	*stratagem*, μηχανή.

The Libyans are a strange race, and men tell many singular[1] tales about them. Once a man had a Libyan slave, and he sent him often to a friend with fish, which the Libyan carried. But the friend was miserly, and the slave never got any[2] gift from him in return for his trouble. So at last he grew angry with him on account of his stinginess, and he was not willing (ἤθελε) to carry[1] anything to him any more. But he was not able to become (γενέσθαι) free, and his master forced him. And on account of this he devised another stratagem as follows.

[1] 'Many *and* singular,' § 33.

[2] § 78.

EXERCISE XXVII.

The Libyans—*continued.*

VOCABULARY.

throw down, καταβάλλω (aor. ἔ-βαλ-ον).
had, εἶχον (imp. of ἔχω).
plate, λεκάνιον.
miser, ὁ αἰσχροκερδής.
abuse, ὀνειδίζω.
say, λέγω.
young man, νεανίας.
awkward, ἄγροικος.
give, δίδωμι (f. δώσω),
example, παράδειγμα, n.
propriety, τὸ πρέπον, n. partic.
took, λαμβάνω, a. ἔ-λαβ-ον.
bring, φέρω (εἰς 'in'), (f. οἴσω, a. ἤνεγκον).
properly, πρεπόντως.
chair, ἕδρα, f.
gracefully, χαριέντως.
give gratitude, χάριν ἔχειν, d.
drachma, δραχμή, f.

For, once carrying a fish, he came into his (*use* ἐκεῖνος) house, and threw down everything which he had on the plate. And the miser got angry and abused him, saying as follows: 'Young man, you are awkward: I myself therefore will bring in the fish, and will give you an example of propriety.' And having said this, he took the plate, and brought it in properly. And the Libyan, sitting in his chair, took the gift gracefully, and said to him: 'We give you much gratitude in return for your trouble, O most beautiful youth, and behold! I give you a drachma.'

EXERCISE XXVIII.

The Egyptian.

VOCABULARY.

write, γράφω (a. f. -γραψ-).	*ten*, δέκα.
appears, φαίνεται.	*suspicion*, ὑποψία.
barbarian, βάρβαρος.	*for the most part*, ὡς ἐπὶ τὸ πολύ.
divine, θεῖος.	*hot*, θερμός.
Egyptian, Αἰγύπτιος.	*thirst*, δίψα, f.
bag, θύλακος, m.	*take out*, ἐξ-αιρέω, a. -εἷλον.
hide, κρύπτω (a. ἔκρυψα).	*eat up*, κατ-εσθίω, a. κατ-έφαγον.
apple, μῆλον.	*again*, αὖθις.
put, τίθημι (a. ἔθηκα).	*come*, ἀφικνέομαι, I.[1]
number, ἀριθμός, m.	

Writing[2] appears to barbarians to be a very wonderful and divine (thing).

There once was a certain master who had an Egyptian slave. And he sent him to a friend, bearing a bag in which he had hidden[3] ten most beautiful and sweet apples. And with the apples he put a letter into the bag, in which he wrote the number of the apples, that there were (*say* 'are') ten. And this he did from suspicion about[4] the slave: for the Egyptians are for the most part faithless. And when the sun became (ἐγένετο) hot, and the slave was thirsty (had thirst), at last having taken out two of the apples, he ate them up. But having again hidden the rest in the bag, he came to the friend of his master and gave all to him.

[1] Words marked I are found in the table of Irregular Verbs at the end.
[2] § 8. [3] Tenses, § 57. [4] Article, § 7.

EXERCISE XXIX.

The Egyptian—*continued.*

VOCABULARY.

open, ἀνοίγω (a. p. ἀνοίξας).
read, ἀναγιγνώσκω (a. p. ἀναγνούς).
discover, μανθάνω (a. -μαθ-).
eight, ὀκτώ.
false, ψευδής.
fellow, ἄνθρωπος.
receive, λαμβάνω.
useless, ἀνωφελής.
make, κατασκευάζειν.
excuse, πρόφασις, f.
tell, ἀγγέλλω (a. ἤγγειλα).
I suppose, δήπου.
confess, ὁμολογῶ (a. ὡμολόγησα).
weep, δακρύω.
ask, αἰτέω (a. ᾔτησα).
pardon, συγγνώμη.
pardon (verb), συγγιγνώσκω (a. συνέγνων).

And the friend taking[1] the bag and opening it, found the apples, being eight, and the letter. And having read this, he discovered that[2] he sent ten, but only eight remained (*say* 'remain') now in the bag. Accordingly, growing angry, he abused the slave, and said as follows: 'You are false and untrustworthy, fellow, since (*say* 'who,' ὅστις) having received ten apples you have only given back[3] eight. Why have you stolen[3] the two?' But to him it seemed to be useless and foolish to make a false excuse: 'for the letter,' he said to himself, 'saw me eating, and told everything, I suppose.' So he confessed everything, and weeping much, asked him to grant (*say* 'have') pardon. And he pardoned him: and he went away.

[1] See Participles, § 68. [2] § 76. [3] § 56.

EXERCISE XXX.

The Egyptian—*continued.*

VOCABULARY.

bid, κελεύω (a. ἐκέλευσα).
twenty, εἰκόσι.
distressed, ἀχθόμενος.
heat, καῦμα, n.
wish, βούλομαι.
fearing, φοβούμενος.
knowing, εἰδώς.
how many, ὁπόσος.
retire, ὑποχωρέω (a. -εχώρησα).
from thence, ἐντεῦθεν.
take up, ἀναλαμβάνω (a. -λαβ-).
into, εἰς, a.
pleased, ἡδόμενος, d.
skill, τέχνη, f.
writing, γραφή, f.
splendidly, καλῶς.
deceive, ἐξαπατάω (a. -ηπάτησ-).
against, κατά, g.

And again the master sent the slave to the same friend, bidding him carry the bag as before, having twenty apples in a letter. And everything occurred (ἐγένετο) as before. For, distressed with the heat of the sun, and having terrible thirst, he wished to eat the apples. But fearing the letter, as knowing how-many apples there were (are), first he hid it under a great stone, and having retired far from thence, he again took out two apples and ate them up. And having done this, he went back again to the stone, and having taken up the letter, put it into the bag, being pleased with his skill, and saying, 'O most hateful writing, now indeed I have[1] splendidly deceived you, having before told (*agrees with* 'you') everything against me.'

[1] § 56.

EXERCISE XXXI.

The Egyptian—*continued.*

VOCABULARY.

give back, ἀποδίδωμι, I.
wanting two, δυοῖν δέοντα.
to be wanting, ἐλλείπειν, *g.*
lying, κείμενος.
never, οὔποτε.
most excellent, ἄριστος.
accursed, κατάρατος, -ον.
notice, γιγνώσκω, I.
rest of the time, λοιπόν.

And coming to his friend, he gave back the bag, having eighteen [twenty wanting two] apples. He, opening it as before, and finding from the letter that again there was (is) something wanting to the number (*gen.*), and that not everything was in it which he had sent,[1] then he got very angry with the slave, as being for the second time faithless and impudent. But he, wondering much how[2] the letter saw what he did, lying far away under a stone, and fearing excessively, told everything to his friend, saying as follows: 'But never again shall I be faithless, most excellent (sir), for now I discover that I am never able to deceive (*acc.*) these accursed writings, which always saw and noticed everything.' And for the rest of the time he never stole anything more.

[1] Tenses, § 57.

[2] Use πῶς, and see Dramatic Particles, § 75.

EXERCISE XXXII.

The Ethiopian and the Ape.

VOCABULARY.

Ethiopian, Αἰθιόψ.	*be . . off*, ἄπειμι.
inhabiting, οἰκέω.	*catch*, αἱρέω, ἑῖλον.
facing, τετραμμένος.	*tie*, δέω, a. ἔδησα.
toward, πρός, a.	*leg*, σκέλος, n.
south, μεσημβρία, f.	*thong*, ἵμας (-αντ-), m.
water, ὕδωρ (-δατ-), n.	*lead*, ἄγω.
precious, τίμιος.	*follows*, ἀκολουθεῖ, pl. ἀκολουθοῦσι.
race, γένος, n.	*for a time*, τέως.
otherwise, ἄλλως.	*as though*, ὡς.
intelligent, φρόνιμος.	*pursue*, μετελθεῖν.
natural, εἰκός, n.	*tied*, δεδεμένος.
smell, scent, ὀσμή.	

The Ethiopians, inhabiting a land facing toward the south, consider water to be most precious. And in the same land there is a race of apes, being both otherwise intelligent, and especially clever at finding[1] water. And this they find, as is natural, by the smell, being a long way off. Accordingly the barbarians, having caught one of the apes, and having tied his leg with a thong, lead him through the land. And the ape follows willingly for a time[2]: but, suddenly getting scent as though from the water, then he no longer is willing to go with those who are leading him,[3] but wishes to pursue the smell. And thenceforward he[2] leads, tied with a thong, and they follow.

[1] Use of Infinitive, § 39. [2] § 76. [3] Article and Participle, § 5.

EXERCISE XXXIII.

The Ethiopian and the Ape—*continued.*

VOCABULARY.

cruel, ὠμός.
drink, πίνω, I.
be in a state, ἔχειν, with adv.
wretched, ταλαίπωρος (adv. -ως).
be desirous, ἐπιθυμέω, f. -ήσω (with inf.).
foot, ποὺς (ποδ-), m.
eager, *be*, σπουδάζω.
spring, κρήνη.
smell, ὀσφραίνομαι.
keep, ἔχω.
nose, ῥίς (ῥιν-), f.
track, ἰχνεύω.
stag, ἔλαφος.
not even, οὐδέ.
approach, προσελθεῖν.

Now there was a certain Ethiopian, very cruel[1] in his disposition (*acc.*), who gave no water to the ape to drink: so that the beast was in a very wretched state. For the man said this: 'He, never drinking anything, will be much more desirous of finding water.' And he led him, with his feet tied (*say* 'tied as to (*acc.*) his feet') with a thong, as we said before. And the ape having a most dreadful thirst, was very eager about (*use* ἐπὶ) finding[2] the water, and many springs he found by smelling, keeping his nose close to the earth, like a dog tracking stags. And the Ethiopian, thus finding a spring, drank himself, but did not even allow (εἴα) the faithful ape to approach.

[1] § 52. [2] Inf. with Article, § 8.

EXERCISE XXXIV.

The Ethiopian and the Ape—*continued.*

VOCABULARY.

indignant, be, σχετλιάζω.
(seemed), ἔδοξε.
ungrateful, ἀχάριστος.
by means of, διά, g.
give a share, μεταδοῦναι.
think, φροντίζω, g.
sever, διασχίζω, f. -σχισ-.
I will go away, ἄπειμι.
as . . . as possible, ὡς, with superl. adv.
quickly, ταχέως, superl. τάχιστα.
flight, φυγή.
hither, δεῦρο.
will die, ἀποθανεῖται (aor. -θαν-).
desert, ἔρημος.
shot, χωρίον.
went off, ἀπῴχετο.
by biting, ὀδὰξ.
hope, ἐλπίζω.
hunger, λιμός, m.

But the ape, seeing this, was indignant: for the man seemed to him to be ungrateful and impudent, seeing that he (*say* 'who,' ὅστις) having found the water by reason of him[1] (*reflexive*) was not (*say* 'is not') willing to give him any share. Accordingly, he said to himself as follows: 'My master drinks and does not think of me at all. I therefore will sever the thong with my teeth, and go away as quickly as possible in flight. And he without me will never be able to find the way by which he came hither from home. And thus he will die in this desert spot.' And having such things in his mind, he went off, having cut the thong by biting. And his master, as he hoped, died of hunger[2] not long after.

[1] § 17. [2] § 37 (*d*).

EXERCISE XXXV.

Thepos.

VOCABULARY.

name, ὄνομα (-ματ-), n.	*stranger*, ξένος.
all manner of, παντοῖος, adj.	*money*, ἀργύριον.
art, τέχνη.	*such as*, οἷος.
became, ἐγένετο.	*is current*, νομίζεται.
famous, ἐλλόγιμος.	*ducat*, στατήρ (-τῆρ-).
market, ἀγορά, f.	*show*, δείκνυμι (-δείξ-, a.)
buy, ἀγοράζειν.	*test*, δοκιμάζω (a. f. -ασ-).
dealer, κάπηλος.	*touchstone*, βάσανος, f.
sir, ὦ ἄνθρωπε.	*in truth*, τῷ ὄντι.
	discover, μανθάνω (ἔμαθ-, a.).

There was once a thief by name Thepos, who stealing many things by all manner of arts became very famous. For this man, once coming into the market, wished to buy a certain very precious stone, and taking the stone he said to the dealer as follows: 'Sir, I am a stranger, and have come from far: and on this account I have not yet money, such as is current here. Are you willing therefore in place of money to take these ducats?' And at the same time, while-saying[1] this he showed him a bag full of golden ducats. And the dealer being experienced in such things, took out one of the ducats, and testing it with a touchstone, discovered it to be (being) in truth golden.

[1] Use of Participle, § 44.

EXERCISE XXXVI.

Thepos—*continued.*

VOCABULARY.

gave, ἔδωκα.
archer, τοξότης.
hurry, σπουδή.
search out, ἐξετάζω.
asked, ἤρετο.
just now, ἀρτίως.
give in exchange, ἀντιδίδωμι (part. -ούς).
suspect, ὑποπτεύω (aor. part. ὑποπτεύσας).
showed, ἀπέδειξα.

And he took ten ducats from the stranger, and gave him the jewel. And he, taking the bag and the jewel, went away very quickly from the market. And after a not very long time there came to the dealer an archer, as though in a great hurry and considerably alarmed [having much hurry and fear] about something. Now in this city the archers are the guards of the market, searching out everything, and tracking the thieves. He therefore came[1] and asked the dealer as follows: 'Sir, was there here[2] just now a stranger, buying precious stones and giving in exchange ducats apparently of gold?'[3] And the dealer, as was natural, fearing for his jewel, and suspecting Thepos to be a thief,[4] told everything to the archer and showed him the ducats.

[1] Use of Participles, § 44.
[2] Interrogations, *see* § 74.
[3] § 75.
[4] Case after verb 'to be,' § 38.

EXERCISE XXXVII.

Thepos—*continued.*

VOCABULARY.

rub, τρίβω, ἔτριψα.
made, πεποιημένος.
copper, χαλκός, m.
lies on, ἐπίκειται.
of course, δή.
with respect to, πρός.
give, δός.
shame, ψευδής.
evidence, μαρτύριον.
matter, affair, πρᾶγμα.
understood, συνῆκα.

And the archer said: 'All these things are so, as I suspected. For the ducats which you supposed to be golden, having rubbed them with the touchstone, I have[1] often seen already: and they[2] are not golden at all, but false, made out of copper: but there is gold on the top (*say* 'lies on them'), so that the touchstone is of course useless with respect to such (coins). But give me the sham gold, which shall give me evidence against the thief.' And taking the ten ducats he went off quickly, as though after Thepos. But the dealer remained many days,[3] hoping to see the archer coming back with the jewel and the thief. But as neither came any[4] more, at last he understood the matter: for the archer was a friend to the thief, and these had[5] devised the affair.

[1] § 56. [2] § 76. [3] § 36 (*b*). [4] § 78. [5] § 57.

We will now add the rest of the Active Verb, the Contracted Verbs, and the Middle and Passive; but care shall be taken to use only the commoner Tenses of the Middle and Passive at starting, that the work may be progressive.

The Irregular Verbs have hitherto been mostly given in the Tense required. But for the future we shall only give the Present; and if the student does not know the required Tense, he can find it (either in his own Grammar or) in the list of Irregular Verbs at the end of this book, just before the Vocabulary.

EXERCISE XXXVIII.

The Lamioi and the Tagoi.

VOCABULARY.

formerly, πρότερον.
rule, ἄρχω.
Lamioi, Λάμιοι.
drive out, ἐξ-ελαύνω, I.
choose, αἱροῦμαι, I.
ruler, ἄρχων.
call, καλέω, I.
in consequence of, ἐκ, g.
party quarrel, στάσις.
majority, οἱ πλείονες.
well-disposed, εὖνους.
noble, εὐγενής.
hostile, δυσμενής.
obey, πείθεσθαι.
employ, χράομαι.
violence, βία, f.
resist, ἀντέχειν, I.
nevertheless, οὐ μὴν ἀλλά.
enraged, be, ὀργίζομαι, d.
invent, πλάσσω.
great hopes, πολλὴ ἐλπίς.
destroy, παύω.
fame, εὔκλεια, f.
satisfactorily, ἐπιεικῶς.
ridiculous, γελοῖος.

Formerly[1] kings ruled the Lamioi: but after a certain time the Lamioi, having driven out the kings, chose instead of them other rulers, whom they called tagoi (ταγοί). And in consequence of this there were party quarrels: and the majority were well-disposed to the tagoi, but the nobles being few were[2] hostile, and would[3] not obey. And the tagoi perceiving this grew angry, and employed violence, so that they were no longer able to resist. Nevertheless they were enraged with the tagoi, and invented many[4] absurd stories about them. And they were in great hopes of[5] destroying the honour and fame of the tagoi by these stories. For no one can rule satisfactorily and properly, if he becomes[6] ridiculous to his subjects.

[1] μέν and δέ, § 76. [2] To be..., often adv. α ἔχω. [3] = were not willing.
[4] § 33. [5] Use of inf. § 39. [6] § 49.

EXERCISE XXXIX.

The Lamoi and the Tagoi—*continued.*

VOCABULARY.

ridicule, καταγελάω.
in old times, πάλαι.
skilled, ἔμπειρος.
pleasure, ἡδονή.
connected with, περί, a.
body, σῶμα, n.
riding, ἱππασία, f.
gymnastics, γυμναστική.
warlike, πολεμικός.
sprung, γενόμενος.
inexperienced, ἄπειρος, g.
shoot, τοξεύω.
point, αἰχμή, f.
for purpose of, ἐπί, d.
road, ὁδός, f.
well, φρέαρ (-ατ-), n.
swim, νέω (inf. νεῖν).
disappear, ἀφανίζομαι.
meet, περιτυγχάνω, d.
climb, ἀναβαίνω.
up, ἐπί, a.
devour, ἀναρπάζω.
gird on self, περιζώννυμαι, I.
sword, ξίφος, n.
entangle, ἐμποδίζω, d.
scabbard, κολεός, m.
fall down, καταπίπτω, I.
broken his head, κατεαγὼς τῆς κεφάλης.
perish, ὄλλυμαι (a. ὠλόμην).

And on account of this reason they ridiculed more easily the tagoi, because the kings, being noble, were in old times skilled[1] in the pleasures[2] connected with the body, such as hunting, and riding, and gymnastics, and also warlike matters,[3] but the tagoi being sprung from the people were much more inexperienced[1] in such things. And the stories were as follows: A tagos, when shooting, turned the point of the arrow towards himself. And, a tagos going out for purpose of hunting, and seeing an elephant, thought it was (to be) a rock.[4] And, a tagos, riding on the road, fell into a well; and not knowing[5] how to swim was drowned (*say* 'disappeared'). And, a tagos meeting a wolf, wished to climb up a tree, and, falling down, was devoured by the wolf. And, a tagos, having girt on him a sword, and getting entangled with the scabbard, fell down, and, having broken his head,[6] perished.

[1] § 35 (*b*). [2] § 7. [3] Neuter, § 30.
[4] Case after Verbs 'to be,' etc., § 38. [5] § 42. [6] § 35 (*b*).

EXERCISE XL.

Thepos and the Emerald.

VOCABULARY.

another time, ἄλλοτε.
emerald, σμάραγδος, f.
talent, τάλαντον.
in no wise, οὐδαμῶς.
leave, λείπω (a. -λιπ-).
manage business, πραγματεύομαι.
I must, δεῖ με, inf.
then (*after*), ἔπειτα.
finish, ἐκτελέω, I.
arrive, ἀφικνέομαι, I.
there (*motion*), ἐκεῖσε.
pay, ἀποδίδωμι, I.
risk, κίνδυνος, m.
know (*person*), γιγνώσκω, I.
honest, δίκαιος.

And another time Thepos wanted to steal an emerald, very precious, from the dealer. And he came[1] to the dealer and chose his emerald, and asked him how much it was [is] worth: and he said 'Ten talents.' And Thepos answered as follows: 'This then I will buy from you: but that large price [the price being so great] I have[2] in no wise brought [with me], but the money I have left at home. And some other business I must manage in the city, and then go home: and so when I have[3] finished everything I will come again to you, and you yourself with me shall go to my house, carrying the emerald: and I having arrived there and taken the stone will pay you the money. And thus there will be no risk for you about the price; for you do not know me yet, nor are aware that I am an honest man.'

[1] Participles, § 44. [2] § 56. [3] § 44.

EXERCISE XLI.

Thepos and the Emerald—*continued.*

VOCABULARY.

be settled, συμβαίνω, I.
valuable, τίμιος.
arranged (say '*it happened*'), γίγνομαι.
some such as this, τοιοῦτός τις.
physician, ἰατρός.
in other respects, τὰ ἄλλα.
well, εὖ ἔχων.
as regards, περί, g.
health, ὑγίεια.
diseased, νοσῶν.
mad, μαινόμενος.
talk, λαλέω.
give trouble, πράγματα παρέχω.
owe, ὀφείλω, a.
amusing, γελοῖος.
painful, λυπηρός.
converse, διαλέγομαι.

And hearing[1] this, the dealer was pleased, and the matter was so settled. For about the most valuable things it was for the most part arranged in some such way as this. And Thepos went away and came to a famous physician, by name Goulos. And he said as follows: 'Goulos, I have a brother in other respects quite well as regards health, but in[2] one matter diseased and mad. For he is always talking about ten talents, and everywhere giving trouble, and asking everybody as though they owed [owing] this to him. And to others the matter seems to be amusing, but to me most painful. And I will give you an example: for he will come[3] here to you and converse probably about ten talents, and will ask you, who have [having] never seen him.'

[1] Tenses of Partic. § 68. [2] Dat. § 37 (*f*). [3] Use of Partic. § 44.

EXERCISE XLII.

Thepos and the Emerald—*continued.*

VOCABULARY.

perceive, γιγνώσκω, I.
sort, γένος, n.
madness, μανία.
sensible, ἔμφρων (-ον-).
I am out of my mind, μέμνηνα.
tend, θεραπεύω.
go with, ἕπεσθαι, I.
go on, προέρχομαι.
lead-the-way, ἡγοῦμαι.
be about, μέλλω.
knock, κόπτω.

And the physician, perceiving the matter, answered as follows: 'Stranger, it is plain[1] to me that your brother[1] is diseased in[2] his head: for there is a sort of madness such as that: the man is often in other respects sensible, but about one thing he is out-of-his-mind. Do you then bring your brother hither to me, and I will tend him as well as possible.' And Thepos, going away to the dealer, ordered him to give him[3] the emerald, and to go with him to his house. And he gave him the jewel, and himself went on, leading-the-way to the house of Goulos. And Thepos was just about to knock at the door: but the dealer, perceiving that it was [is] the house of Goulos, and suspecting something, said to him suddenly as follows:

[1] Construct. of δῆλος, § 32.
[2] § 36 (*d*).
[3] Reflexive, § 17.

EXERCISE XLIII.

Thepos and the Emerald—*continued.*

VOCABULARY.

bring to, προσάγειν, I.	*court*, αὐλή.
live, οἰκέω.	*receive*, δέχομαι.
related, συγγενής.	*price*, τιμή.
guardian, ἐπίτροπος.	*be modest*, αἰσχύνομαι.
go in, εἰσελθεῖν, aor.	*dare*, τολμάω.

'But why then have[1] you brought me to this house? for here lives Goulos.' But Thepos said: 'You say true: but I am related to Goulos, and he is my guardian.' And Thepos having said this, and having gone in, left the dealer in the court, and himself went in to Goulos, and told him that his brother was[2] there. Having told him this he went out, and received the emerald from the dealer, bidding him go in through the door to his guardian and get the price. And when he came in[3] Goulos asked him first about many other things. And the dealer was surprised, because he said nothing about the money; but was modest and did not dare to say anything himself.

[1] Tenses, § 56. [2] Say 'is present.' [3] Use Partic. § 44.

EXERCISE XLIV.

Thepos and the Emerald—*continued.*

VOCABULARY.

endure, ἀνέχεσθαι.
just as, ὥσπερ.
foretell, use a. προεῖπον.
never mind, θάρσει.
pity, οἰκτείρω.
in want, ἐνδεής, g.
vexed, be, ἀγανακτεῖν.
what, ποῖος.
mean, λέγεις.
request, κελεύω.
stop, παύεσθαι, g.
nonsense, φλυαρία.
examine, ἐξετάζω (a. -ήτασ-).
somehow, πως.
trick, ἀπάτη.
conversation, λόγος.
escape, ἐκφεύγειν, I.

But at last, being no longer able to endure, 'But why,' said he, 'have[1] you said nothing to me yet about the ten talents?' But he, hearing[2] this, just as Thepos had[1] foretold, laughed somewhat, and answered as follows:—'Never mind, my dear fellow [O dearest one], about the talents, for your brother explained everything to me, and I pity you as much as possible, being in want of all that money.' And he, suspecting something, and fearing at the same time, and being vexed, said, 'What brother? and how do you mean that you pity me? But I request you to stop from your nonsense, and to pay me the money as quickly as possible.' But after this Goulos examined the matter still more, himself also somehow being frightened, and discovering the trick. And everything was made plain by a short conversation; but Thepos meanwhile had[3] escaped already, carrying off the emerald.

[1] Tenses, § 56. [2] § 68. [3] § 57.

EXERCISE XLV.

Providence.

VOCABULARY.

Providence, πρόνοια.
foresee, προνοέω.
badly off, ταλαιπώρως.
tolerably, ἐπιεικῶς.
find fault, μέμφομαι, d.
season, ὥρα.
injure, ἀδικέω.
olive, ἐλαία.
lay plots, ἐπιβουλεύω, d.
spoil, βλάπτω.
fruit, καρπός, m.
pious, εὐσεβής.
cast away, ἀποβάλλω, I.
happen, τυγχάνω, I.
keep in check, κατέχω, I.

The Thessalians sometimes call God Providence, because he foresees everything. And some one once said to a Thessalian farmer, 'How are you, farmer?' and he answered, 'Very badly off.' And the other said 'Why?' and the farmer said as follows:—'On account of this Providence: for the land is tolerably good and excellent, nor do I find fault with the season: but Providence is very hostile; for sometimes[1] he injures my corn, and sometimes my olives: and he is always laying plots against me, so as to spoil (*infin.*) my fruit. But I must not, at least if I am a pious man,[2] cast away all hope.' And the other being surprised said, 'But what hope is there [to him] to whom Providence happens to be[3] hostile?' And the farmer said, 'No matter: for there is a God in the heaven, and he will keep Providence in check.'

[1] Use of ἄλλοτ, § 22. [2] Partic. condit. § 49. [3] § 43.

EXERCISE XLVI.

Jugged Hare.

VOCABULARY.

Thracian, Θρᾴξ.
intend, διανοοῦμαι.
go abroad, ἀποδημέω.
travel, ὁδοιπορέω.
be hindrance, εἶναι ἐμποδών.
use, χρῆσθαι, d.
language, γλῶσσα.
practise, μελετάω (-ήσ-).
learn, καταμανθάνω, I.
jugged hare, λαγῷα, n. pl.
inn, πανδοκεῖον.
porters, πανδοκευτρία.
search for, ζητέω.
several, συχνοί.
town hall, πρυτανεῖον.
go up to, προσελθεῖν, I, d.
loud, μέγας.
voice, φωνή.
laugh at, ἐγγελάω, d.

There was once a Thracian, who intended to go abroad into Greece, and travel everywhere through the land alone. But this only was a hindrance to him, that he was not in any way able to speak[1] the language. And at last, having practised, he learnt these words, 'Can you[2] give me jugged hare?' And everywhere when he came (*partic.*) into an inn he asked the hostess this, and finding the jugged hare and eating it he was much pleased. And once he arrived at Athens, and searching for an inn, he saw several people going into the Town Hall: and it seemed to him to be a very large inn. So he went in himself also, and finding[3] a slave by the door he went up to him and spoke to him in a loud voice[4] as follows: 'Can you give me jugged hare?' And all who were present laughed at him, and he was abashed and defeated.

[1] Say 'use.' [2] Questions, § 74. [3] § 68. [4] § 31.

EXERCISE XLVII.

The Scholar.

VOCABULARY.

wisdom, σοφία.
scholar, σχολαστικός.
once upon a time, πάλαι ποτέ.
daily, καθ' ἡμέραν.
summer, θέρος, n.
river, ποταμός, m.
bathe, λούομαι.
porpoise, κῆτος, n.
drowned, ἀποπνίγεσθαι, I.
pass by, παριέναι.
save, σώζω.
pull out, ἐξαιρέω, I.
rope, σχοινίον.
to-day, σήμερον.
keep away, ἀπέχομαι, g. I.
make (trial), λαμβάνω, I.

Wisdom is of course a good thing, and useful to men for (ἐς) the needs[1] of life: but sometimes it is possible to have[2] practised and to know many things, but to be very foolish (*acc.*). And a scholar once upon a time was an example of this, for he read many books, but for daily life[3] was evidently[4] very absurd.

For once seeing in summer-time[5] a river, and wishing to bathe, he jumped down into the water. But not knowing to swim at all, and being frightened, and rolling about in the water like a porpoise, at last he was nearly drowned. But a farmer passing by saved him, pulling him out with a rope, and when he was safe (*partic.*) he said as follows: 'To-day I will keep away from the water: and to-morrow, having learnt the art of swimming[6] at home, I will again make trial of the river.'

[1] Article (τὰ τοῦ βίου).
[2] μὲν and δὲ, § 76.
[3] Article, § 10.
[4] Verbs, φαίνομαι, § 42.
'It being summer,' θέρους ὄντος.
[5] Infin. § 42.

EXERCISE XLVIII.

The Scholar—*continued.*

VOCABULARY.

keep [*animals*], τρέφω.
expensiveness, πολυτέλεια.
give, δίδωμι, I.
ought, δεῖ (acc. inf.).
at, ἀπό.
enough, ἱκανός.
be ill, νοσέω.
grieve, λυπέω.
lament, ὀδύρομαι.
complain, δεινὸν ποιεῖσθαι.
unlucky, δυστυχής.
in vain, μάτην.
cheap, εὐτελής.
foolishly, ἀνοήτως.
begin, ἄρχεσθαι, or say '*become.*'
beginning, ἀρχή.
treat, χρῆσθαι.

Another time the scholar keeping a horse, grew vexed on account of the expensiveness, and said to his slave, 'You must not give so much fodder to the horse; for he ought to be kept at a less expense.' And the horse, not having enough to eat, after having been[1] ill for some time, died. But the scholar was very much grieved, lamenting and complaining, for he said as follows, 'How unlucky I am! and all this trouble I have had[2] in vain. For this horse, having learnt to eat nothing,[3] and having become cheap and useful to me, has foolishly died, and all this trouble must begin again from the beginning.' And buying another horse, he again treated him in (*acc.*) the same manner, so that this also he lost likewise by hunger, being indeed unlucky.

[1] Past Tenses, § 67. [2] 'I have laboured' (aorist). [3] § 77.

EXERCISE XLIX.

The Scholar—*continued.*

VOCABULARY.

to the side of, παρά, a.
bed, κλίνη.
silence, σιγή.
be in a state, ἔχειν, adv.
miserable, ταλαίπωρος.
all but, μόνον οὐ.
naturally, δή.
won't you then, οὔκουν, with fut.
spare, φείδομαι, g. I.
neglect, ἀμελέω, g.
comfort, παραμυθοῦμαι, a. I.
turn round, μεταστρέφομαι.
be in pain, ἀλγεῖν.
may I (optat. simply).
some day, ποτέ.

Another time the scholar having heard about a friend that he was ill (is ill) arrived at his house, and went in to his [to the side of his bed] bedside. And, seeing the other lying in silence and in a most miserable state, 'Come now,' he said, 'my dear friend (O dearest!), how are you?' But he being all but dead, was naturally not able to make any answer. And the scholar being angry, said, 'Won't[1] you give any answer then to your good kind friend here,[2] who have[3] not spared all this trouble, but, neglecting my business, have come to you and am comforting you?' But he turned round, as being in pain, but none the more gave him any[4] answer. 'Well!' said the scholar, 'may I myself some day be ill, and treat you so when you come to me!'

[1] Questions, § 74.
[2] 'This good and dear man.'
[3] Tenses, § 56.
[4] Negative, § 78.

Now we will introduce the common Greek construction of the Genitive Absolute, which has already appeared once. It is not necessary to explain here the use, as the learner is already familiar with it from the Latin Ablative Absolute; or, if not, can easily master it by reading the sections about the Participle,[1] which explain it fully.

[1] §§ 43-50.

EXERCISE L.

The Scholar—*continued.*

VOCABULARY.

want, βούλομαι.
sell, πωλέω.
gather, συλλέγω, I.
offer, παρέχω, I.
as: for the sake of, ἕνεκα, g.
sample, δεῖγμα.
what like, say ποῖός τις.
set down, κατατίθημι, I.
shut, συγκλείω.
turned, say *became.*
gloomy, σκυθρωπός.
look at, προσβλέπω.
be out of temper, δυσκόλως ἔχω.
yesterday, ἐχθές.
dream, ἐνύπνιον.
thought, say '*seemed.*'
greet, ἀσπάζεσθαι.

The scholar once wanted to sell his house, and going into the market-place he conversed with those who were gathered there[1] about this, offering at the same time one stone as a sample. And another time he wanted to know this—what a man is like when he is asleep. So, having bought a mirror, he set it down by the bed, and having shut his eyes, he hoped to find out something. And another time, meeting a friend, he turned gloomy, and would not look at him. And when he asked[2] him why he was out of temper, 'Because yesterday,' he said, 'I had a dream, and thought I greeted you, but you turned round without answering.'[3]

[1] Say 'thither.' [2] Gen. Abs. [3] 'Answering nothing.'

EXERCISE LI.

The Scholar—*continued.*

VOCABULARY.

ashamed, αἰσχύνομαι.
behind, κατόπιν, g.
try, πειρῶμαι.
escape notice, λανθάνειν.
secretly, λάθρα.
do wrong, ἁμαρτάνω.
for a long time, πάλαι (pres.).
fall ill, use ἀσθενῶ.
complete, πᾶς.
health, ὑγίεια.
stretch out, ἐκτείνω.
cloak, ἱμάτιον.
violently, ἰσχυρῶς.
evidently, often δή.
bosom, κόλπος, m.

Another time the scholar meeting a physician, was ashamed, and, hiding himself behind a tree, tried to escape notice. And the physician seeing him, and laughing at him, asked him as follows, 'Why are you thus ashamed and hide yourself? Have you secretly done anything wrong, and injured me?' But he said, 'In this only do I injure you, that for a long time I have not[1] fallen ill of[2] any disease, but happen to be[3] in complete health.' And another time, seeing birds sitting on a tree, the scholar came up quietly, and stretching out his cloak, shook the leaves violently, evidently expecting the birds to fall (*fut. inf.*) into his bosom.

[1] Tenses, § 56 (2). [2] Case, § 37 (*d*). [3] Partic. § 43.

EXERCISE LII.

The Scholar—*continued.*

VOCABULARY.

jar, πίθος.
intrust, ἐπιτρέπω (a. -τρεψ-).
guard, φυλάσσω, a. I.
put upon, ἐπιτίθημι (either with or without the prep. ἐπί again).
seal, σφραγίς (-ῖδ-).
bore, τιτραίνω, I.
considerable, πολύς.
discovered, use λανθάνω.
entertain, ξενίζειν.
distribute, διανέμειν.
accuse, αἰτιάομαι.
hole, τρῆμα, n.

Another time he got a jar of very sweet and valuable wine, and intrusted it to the slave,[1] who seemed to him to be most faithful to guard, first having put a seal upon its mouth. But the slave, knowing the wisdom of his master, bored the jar below, and for some considerable time took out the wine without being discovered,[2] but at last the scholar, being about to entertain his friends, ordered the slave, having opened the jar in the presence[3] of his friends, to distribute the wine. And being opened, the jar was evidently[4] no longer full. But the friends immediately accused the slave, as having stolen it, showing at the same time the hole; but the scholar laughed at them as being foolish, 'for the cask,' he said, 'is bored[5] below, but the wine is wanting above.'

[1] May use Participle and Article, § 5. [2] λανθάνω, Verbs, § 43.
[3] See Gen. Abs. § 35 (*g*). [4] Use of δῆλος, § 32. [5] Tenses, § 63.

EXERCISE LIII.

Chanos.

VOCABULARY.

call together, συγκαλέω, I.
chain, δεσμός.
bind round, περιδέω.
done, use γίγνεσθαι, I.
eldest, γεραίτατος.
break across, διαρρῆξαι.
tips, τὰ ἄκρα.
thrust against, use ἀντιβαίνω, I. d.
same attempt, say 'attempt same thing;' *attempt*, ἐπιχειρέω.
untie, διαλύω.
separately, χωρίς.
accomplish, διαπράσσω, -ομαι.
bind, δέω.
one by one, καθ' ἕκαστον.
destroy, ἀπόλλυμι, I.

Chanos, being a great king, and being about to die, called together his ten sons. And he ordered them to bring each one arrow, and to bind with three chains the arrows, being gathered together. And this being done, he asked the eldest to take them[1] and break them across. And he taking the tips with his hands, and thrusting (with his foot) against the middle, nevertheless was unable. Then the father requested the others in order to make the same attempt, but of course no one was able. Then calling the youngest, he told him to untie the arrows and to break each separately; which, though[2] still a boy, he accomplished most easily. 'And you in the same way,' said Chanos, 'when bound by friendship no one shall conquer, but one by one[3] everybody will easily destroy.'

[1] Use of Partic. § 44. [2] § 50. [3] Partic. omitted, § 52.

EXERCISE LIV.

Ploutos.

VOCABULARY.

comedy, κωμῳδία.
give (emotions), παρέχω, I.
blind, τυφλός.
associate with, συγγίγνομαι, d.
at random, εἰκῇ.
whether . . . or, εἴτε . . εἴτε.
Athenian, Ἀθηναῖος.
take, say *bring*.
cure, ἀπαλλάσσω, a. g.
for example, αὐτίκα.
old woman, γραῦς, f.
favour, θεραπεύω.
desert, ἀπολιπεῖν.
comes forward, παρέρχομαι.
sacrifice, θύω.
famine, λιμός.

Aristophanes wrote a comedy about Ploutos, which is very absurd, and gives great pleasure to the reader.[1] For Ploutos at first was blind, and associated with everybody at random, whether (being) good or bad. And a certain Athenian having taken him to the god Asklepios at (to) Epidauros, cured him of his disease. And when this had taken place,[2] many wonderful[3] things occurred. For the bad[4] who formerly were rich suddenly were found poor: for an old woman, for example, whom a certain youth favoured for her wealth, he having deserted her, comes forward abusing him violently. And some even of the gods, as no one sacrifices any[5] more, are reduced to (arrive at) extreme poverty and famine.

[1] § 5. [2] Gen. Abs. § 35 (*g*). [3] 33. [4] § 2. [5] § 78.

EXERCISE LV.

Attos.

VOCABULARY.

add, προσθέσθαι.
force, δύναμις.
prophet, μάντις, m.
forbid, ἀπεῖπον, aor.
despise, καταφρονέω, g.
deride, ἐγγελάω, d.
prophecy, μαντική, f.
at present moment, ἐν τῷ παρόντι.
be silent, σιωπάω.
knife, μάχαιρα.

And the king intended to add somewhat to his army, so as to have (*inf.*) a greater force, and there was a prophet by name Attos, whom all men greatly honoured owing to his wisdom, and he forbade the king to do[1] what he wished (wishes). And the king being enraged despised him, and derided his art, and asked these (questions): 'Can you[2] find out by your prophecy the thing which I am thinking of at the present moment, if it is easy?' And he being silent for a short time, said, 'It was (*inf.*) easy.' And the king, laughing, said,[3] 'But this I had in my mind, to cut through this stone with a knife.' And the prophet, taking the knife, while[3] all wondered, cut through the stone.

[1] Negatives, § 77. [2] Question, § 74. [3] ἔφη, Posit. § 71.

EXERCISE LVI.

Short and Tedious.

VOCABULARY.

feast, ἑορτή.
it is needful, δεῖ, acc. and inf.
make (*speech*), λέγειν.
high, ὑψηλός.
platform, βῆμα (-ματ-), n.
praise, ἐπαινέω (-νεσ-).
please, ἀρέσκω, d.
be at a loss, ἀπορέω.
be wearied with, ἄχθομαι, d.
tiresome, λυπηρός.

And there was once a feast to the god, and according to the custom it was needful for Smintheus to make a speech about the god, coming forward on (to) a high platform. And Smintheus fearing about himself asked a friend to come: for it seemed to him likely-to-be (*fut. inf.*) easier to speak before (in) many people, when a very faithful friend was present.[1] So the day arrived,[1] and he went with his friend to the platform. And when he had spoken[2] those present praised him. And Smintheus going away asked his friend, 'How then did my speech please you?' And he being at a loss (for he was wearied with the speech) answered that it was short. But Smintheus said '[Yes] for I did not wish to prove tiresome to the hearers.' 'But nevertheless you were tiresome,' said the other.

[1] Gen. Abs. § 35 (*g*). [2] § 44.

EXERCISE LVII.

Mandephilios.

VOCABULARY.

thirty, τριάκοντα. *tell tales*, μυθολογέω. *hop*, πηδάω.

Once on a time, long ago, there was a man, of those[1] people, rich[2] and desiring to know all kinds of things, whose name was (to whom was a name) Mandephilios. And he was abroad for thirty years travelling to all countries, and learning everything about each from the inhabitants. And he is an example, what[3] strange and incredible tales men tell about things a long way off. For he says things like this: There are men somewhere, who have only one leg, with which they go about hopping. And there is an island in which grow trees, which instead of fruit bear little lambs. And in the country toward the east there are beasts having no tail,[4] but another head behind.

[1] Say, 'of those thence.' [2] § 52. [3] 'How.' [4] § 76.

EXERCISE LVIII.

Mandephilios—*continued.*

VOCABULARY.

tower, πύργος.
maiden, παρθένος.
kindly, φιλικῶς, εὐμενῶς.
feast, δειπνέω.
in the morning, ἅμ' ἕῳ.
possessed, κατεχόμενος.
beg, λιπαρέω.
earnestly, σφόδρα.
unite, ζεύγνυμι (a. p. -ζευχθ-).
marriage, γάμος.
come back, ἥκω.
next day, τῇ ὑστεραίᾳ.
savage, ἄγριος.
dragon, δρακών.
devour, κατεσθίω.

And the same man tells another tale as follows: In a very strong tower was a very beautiful maiden, who received any one that ever passed that way [the one always passing thither] kindly, and entertained him. And the stranger remained the whole night with her feasting and conversing: and going away in the morning, possessed with a strong love, he begged her earnestly to be united to him in marriage. And she always said she was willing (*inf.*), but he must (*inf.*) go away and come back again next day, and not[1] be frightened at any of the things he saw (sees). And when he came back[2] he found instead of a maiden a most savage dragon. And seeing it, and being terrified, he retired as quickly as he could: and she pursued him,[3] and caught him, and devoured him.

[1] μή, § 77.

[2] Participle, § 44.

EXERCISE LIX.

Edegardes.

VOCABULARY.

size, μέγεθος.	*send for*, μεταπέμπομαι, a.
drunk, be, μεθύω.	*specified*, ῥητός.
fell, say '*arrived*.'	*meet*, συνελθεῖν.

Edegardes, being king of the Britannoi, was in size (*acc.*) very small, but in his body (*dat.*) was stronger than all. And he happened once to be entertaining Kenethios, tyrant of the Kaledonioi, and he, as was customary with (*dat.*) the people from that place,[1] being very drunk in the night, fell into much talk and laughter with those about him. And he said in jest,[2] about Edegardes, 'This, however, I wonder at in the king (*gen.*), how then being so small he rules so many men.' And as all laughed,[3] the king hearing the noise asked, 'What is the cause of the laughter?' And some one having told him, Edegardes being angry sends for Kenethios to a specified place to meet him[4] on the next day.

[1] 'Thence.' [2] Part. § 44. [3] Gen. Abs. § 35 (*g*). [4] § 17.

EXERCISE LX.

Edegardes—*continued.*

VOCABULARY.

gladly, ἄσμενος.
favour, χάρις.
dagger, ξιφίδιον.
remind, ὑπο-μιμνήσκω (-μνησ-).
decide, διαγνῶναι.
contend, ἀγωνίζεσθαι.
defend yourself, ἀμύνεσθαι.
before, πρός, a.
grant, ἔχειν.
smile, μειδιάω.

And Kenethios having come gladly (for he hoped to get some favour from him), Edegardes having two daggers under his cloak showed them, and reminding him of what was said[1] on the previous day, said as follows: 'You wonder now, my brother, how then I rule so many people: and to yourself, as is natural, you seem to be more worthy to possess my rule. But it will be better to decide the matter by contest.[2] So take the dagger, and defend yourself.' And he being frightened, for he was said to be very strong, fell before his feet and besought him to grant pardon. 'For,' said he, 'I said everything, because I was drunk,[3] and owing to folly.' And he smiled and pardoned him.

[1] § 25. [2] § 45; use verb 'contend.' [3] § 47.

EXERCISE LXI.

The Boeotian's Foot.

VOCABULARY.

Boeotian, Βοιωτός.
except, πλήν, g.
chamber, οἴκημα, n.
dinner, δεῖπνον.
lay one's-self down, κοιμάομαι.
sleep (vb.), καθεύδειν.
project, προέχω.
rug, τὰ στρώματα.
what a, say *how*.
toe, δάκτυλος, m.

A Boeotian once travelling with an Aetolian arrived at an inn: and going in they asked the hostess to receive them and entertain them. And she replied that the house was (is) full, except one chamber only. And going in there,[1] dinner having been served,[2] they laid themselves down on the ground as though for sleep. And not being able to sleep, they began to jest and to laugh with each other. And the Boeotian, seeing the foot of his companion projecting out of the rug, 'What an ugly[3] foot you have!' said he, 'I will give a talent to you if you can show[4] me an uglier (one).' And he, immediately thrusting out his left foot from the rug, said, 'This one is uglier, for it wants one toe:' but the Boeotian replied, 'No, but more beautiful. For the smaller, if it is ugly, is less ugly than the greater.'

[1] Adverbs of Place, § 73.
[2] 'Having taken place.
[3] Adjective Predicative, § 31.
[4] § 49.

EXERCISE LXII.

Bonosos.

VOCABULARY.

rear, τρέφω.
Iberia, Ἰβηρία.
intelligent, συνετός.
fat, παχύς.
drunkenness, μέθη.
plan, διανοέομαι.
set on foot, καθίστημι, I.
conspiracy, συνωμοσία.
gain, κτήσασθαι, aor.
openly, φανερῶς.
revolt, ἀποστῆναι, aor. I.
defeated (*be*), ἡσσᾶσθαι.
hang, ἀπάγχω.
„ intr. κρέμαμαι.
skin, ασκός.

When Prŏbos was ruler of the Rōmaioi there was a certain soldier Bŏnōsos: and this man, having been reared[1] in Iberia, Probos despatched to Germania, and intrusted the ships to him in that quarter[2] to prepare. And Bonosos was an intelligent man, but fat in[3] his body and given to (turned towards) drunkenness. And at first he was faithful to the ruler as regards the ships: but after a certain time he planned to set on foot a conspiracy, and himself hoped to gain the rule. And having an army at last, he openly revolted. And a general having come against him from Probos, and a battle having taken place, Bonosos was defeated, and, hanging himself with a rope, perished. And the conquerors said, 'Here hangs not a man, but a skin full of wine.'

[1] Participles, § 66. *d*).
[2] Article, and say 'thence,' §§ 6, 7.
[3] § 5.

EXERCISE LXIII.

Mastros.

VOCABULARY.

book, βιβλίον.
leader, ἡγεμών.
meat, κρέας, n.
priest, ἱερεύς, m.
cook, μάγειρος.
besides, πρός, d.
charge, ἐφίεσθαι, d.
let, ἐάω.
invent, εὑρίσκω.
dress up, ἐνσκευάζω.
old woman, γραῦς.

Mastros was a famous thief, and many things about him have already been told in other books. And once he wished to become leader of the thieves, as being very intelligent, and very clever at deceiving.[1] And when he asked this,[2] they said to him as follows: 'First you must steal the meat out of the house of the priest, and then, having done this, you shall rule us. But this of course was very difficult, as[3] the cook and the other slaves were guarding; and besides these things, the priest charged the slaves to let no[4] one pass into the house. So Mastros invented a very clever device as follows. Having dressed himself up as an old woman, he took a great bag.

[1] Infinitive, § 39.
[2] Part. § 44.
[3] Gen. Abs. § 35 (*g*).
[4] μηδείς, § 77.

EXERCISE LXIV.

Mastros—*continued.*

VOCABULARY.

hare, λαγώς.	*servants*, οἰκέτης.
be permitted, ἐξεῖναι, imp. d.	*to mind*, φροντίζω, g.
I am exhausted, ἀπείρηκα.	*send*, ἀφίημι, I.
give thanks, χάριν ἔχω.	*jump up*, ἐκπηδάω.
sit down, κάθημαι.	*go by*, παρέρχομαι.

And having bought three hares, he put them into the bag, and, having tied it round with a rope, he went to the house, and asked that[1] it should be permitted him to go in. 'For I am a wretched old woman,' said he, 'and I am exhausted with labour.' And the slaves were afraid to allow him, the master having forbidden. But at last, seeing that[2] it was a woman, and suspecting no danger, he let her go in. And Mastros gave great thanks, and going in, sat down by the door. But while the servants were guarding[3] the meat as had been told them, and not minding the stranger woman at all, Mastros opening the bag sent one hare through the door. And, jumping up, he shouted with a loud voice, 'Look! a hare went by.'

[1] Use Infinitive.
[2] Use Participle, agreeing with 'woman.'
[3] § 44.

EXERCISE LXV.

Mastros—*continued.*

VOCABULARY.

courtyard, αὐλή.	*to be eager*, ἐφίεσθαι.
disobey, ἀπειθέω, d.	*to hunt*, θηρεύω.
compel, ἀναγκάζω.	*stand* (*endure*), ἀνέχομαι, I.
linger, διατρίβω.	*all together*, σύμπαντες.
let go, μεθίημι, I.	*were off*, say *went off.*
run away, ἀποτρέχω.	*snatch up*, ἀναρπάζω.

And they, greatly surprised, looked into the courtyard, desiring to pursue, but not at all daring to disobey their master. And some one said, 'How unlucky it is, for on[1] the other days we can pursue, but we have never seen a hare: but to-day, when we have seen,[2] we are compelled to linger in the house.' And Mastros, after a short time, letting go another hare, shouted again yet louder, showing them the beast running away. And they were still more eager to hunt it, but did not yet dare. And at last, the thief letting go the third hare, then the slaves could stand it no longer, but all together were off out of doors in pursuit.[3] And he meanwhile snatching up the meat himself too fled away.

[1] Cases, § 37 (*a*). [2] Participle. [3] § 44.

EXERCISE LXVI.

Kolimos.

VOCABULARY.

captain, ναύκληρος.
go away (*sea*), ἀπάγεσθαι, I.
native country, πατρίς, f. (-ίδ-).
month, μήν (-ῆν-).
tablet, δέλτος.
inscribe, ἐγγράφω.
shallows, τὰ βραχέα.
stand by, παραστῆναι, I.
convenient, ἐπιτήδειος.

There was once a captain by name Kolimos. And this man, having gone away a long voyage from his native country, and having been absent many months, was sailing quietly home through the great sea which is called Atlantikos. And he had a certain tablet in which all the parts[1] of the sea were inscribed, both islands and rocks and the shallows of the water. And he chanced one day to be sitting in the ship and examining this tablet. And showing a certain island, there written, to one of the sailors who happened to be standing by, 'Behold,' he said, 'this island is not at all convenient for us to approach, for it lies outside the way which[2] we must sail. Nevertheless I wondrously desire to go there.[3]

[1] Article, § 10. [2] Acc. § 36 (c). [3] Adv. §. 73.

EXERCISE LXVII.

Kolimos—*continued.*

VOCABULARY.

to be possessed, κατέχομαι, I.
hasten, σπεύδω.
forgive, συγγιγνώσκω, I. d.
once, ἅπαξ.
for the fourth time, τὸ τέταρτον.
on the far side, ἐν τῷ ἐπέκεινα, g.
harbour, λιμήν.
stick fast, use ἐνίστημι, I.
wave, κῦμα, n.
mast, ἱστός, m.
scarcely, μόλις.
four times, τετράκις.

And the sailor asked, 'Why are you possessed with so great a desire? for the people at home[1] earnestly requested us to hasten home as quickly as possible.' And he answered, 'I will confess everything to you: for perhaps I shall seem to you to be a fool, but you will forgive me, I think, when you have heard all. For about this island I have seen a most dreadful dream, and that not once only, but last night[2] for the fourth time. And I saw something like this. On the far side of the island there is a harbour, and there are rocks projecting out of the water. And on the rocks there is a ship stuck fast, and being destroyed by the waves. And there, tied to a mast, and scarcely projecting with his head out of the sea, a certain miserable slave is perishing. And this having seen four times, I am in a dreadful state.'

[1] 'From' for 'at.'

[2] '*This* night,' § 35 (*f*).

EXERCISE LXVIII.

Kolimos—*continued.*

VOCABULARY.

thunderstruck, ἐπλαγῆναι, I.
vision, ὄψις, f.
be beside one's-self, use ἔξ-ίστημι, I.
endure, ἀνέχομαι, I.
turn aside, ἀποστρέφω.
bear down, φέρεσθαι, I.
straight, εὐθύ.
upon, ἐπί, g.
form, ἰδέα, f.
beach, αἰγιαλός, m.
fixed on, ἐμπεπηγώς.
put in, σχεῖν, I.
go on board, ἐμβαίνω, ἐσβαίνω, I.
wreck, ναυάγιον.
recover, ἀναπνέω, I.

And the sailor hearing it was thunderstruck, himself too as though by a vision being beside himself, and at a loss, owing to the terrible thing. And at last they no longer endured, but turning aside the ship from its voyage bore straight down upon the island. And Kolimos having arrived recognised the form of the beach, as the same with[1] that which he saw in the dream. And having sailed to the far side they found both the other things and the harbour as the captain had explained.[2] And not far from the land rocks were standing out of the water, on which a ship was fixed[3] and being destroyed by the sea. And putting in to these and going on board the wreck, they found the slave all but dead. And being untied, for he was bound,[3] and having recovered a little, he spoke as follows:

[1] § 37 (*g*). [2] Tenses, § 57. [3] § 64.

EXERCISE LXIX.

Kolimos—*continued.*

VOCABULARY.

pirate, λῃστής.
plunder, λῃΐζεσθαι.
speak against, ἀντιλέγω.
without knowing it, use λανθάνω, I.
sail close, προσπλέω, I.
storm, χειμών, m.
curse (vb.), ἐπαρᾶσθαι.
get drunk, μεθύω.
at daybreak, ἅμα ἕῳ.
firmly, ἐμπέδως.
boat, λέμβος.
get safe, σωθῆναι.
grind, τρίβω.

'Three days ago (before) we were sailing towards this island. And the captain, a violent[1] man and a pirate, had a mind to put in there and attack the islanders secretly, and plunder everything. But as I alone spoke against it, they all got angry, and having taken and bound me thus, intended to put me to death by hunger. But in the night, being near to the harbour, without knowing it[1] they sailed close to these rocks and made shipwreck. And there being a storm they remained all night, fearing and cursing, and some even got drunk. And at daybreak, the ship being firmly stuck, they went on board the boat, and tried to get safe to land. But the boat being ground against the rocks, they all at once perished.

[1] § 52.

EXERCISE LXX.

Kolimos—*continued.*

VOCABULARY.

deserve, ἄξιος εἶναι.
rescue, σωτηρία.
little by little, κατὰ μικρόν.
sink, καταδύομαι, I.
clear, ἐμφανής.
sail along, παραπλέω.
rescue, ἐκσώζω.
speed away, φέρεσθαι, I.
forwards, ἐς τὸ πρόσθε.
disappoint, ἐξαπατάω.
cry out, βοάω.
rise up, ἀναστῆναι.
noble, γενναῖος.
awake, ἐγερθῆναι.
cry, βόη.

'And these men having perished thus miserably, as they deserved, I gave thanks to the God, but about myself I hoped nothing more, nor did there appear any rescue. But the ship, little by little, was constantly sinking into the sea. And then a wonderful thing happened. For though it was day,[1] I saw a vision clearer than all my former ones.[2] For I saw a ship sailing along as though towards Anglia, and I expected them to come up and rescue me. But they, neglecting me, sped away forwards. And I, being disappointed, cried out loudly. And hearing my voice there rose up a noble old man and turned the ship out of its voyage, and they arrived and saved me. And I awoke, and heard a cry, and opening my eyes saw the same old man coming up to me with you.'

[1] Participle, § 50. [2] § 6.

EXERCISE LXXI.

Sakes' Dream.

VOCABULARY.

love, φιλέω.
Indian, Ἰνδός.
in a dream, ὄναρ.
disturb, ταράσσω.
what is the matter? τί πάσχει;
wake up, ἐξεγείρω.
silently, σιγῇ.
slay, ἀποκτείνω.
wait, μένω.

Now about dreams, both already have such things been told, and other things we have to tell not less wonderful. For there was a man named Sakēs who had a brother whom he loved very much. And this man was abroad among the Indians, in a place where many barbarians were, and most hostile. And once sleeping in the night in summer-time,[1] he saw in a dream Sakes, appearing in his face to be much disturbed, and when he asked him what was (is) the matter, the other answered as follows: 'Wake up, O dearest one, silently, and take your sword, and hide yourself behind the door: for two barbarians are coming to slay[2] you.' And he heard, and rose up, and was in great fear, but taking his sword as was told[3] him, and hiding himself, he waited.

[1] 'It being summer,' § 35 (*g*). [2] Future Participle. [3] Tense, § 64.

EXERCISE LXXII.

Sakes' Dream—*continued.*

VOCABULARY.

one, ὁ μέν.	*take away*, ἀποφέρω, I.
goods, χρήματα.	*deep*, βαθύς.
surprise, καταλαβεῖν, I.	*stoop*, παρακύπτω.
touch, θιγγάνω, g. I.	*drop*, μεθίημι, I.
smite, πατάσσω.	*avail one's-self of*, χρῶμαι, d.
spoil, λεία.	*opportunity*, καιρός.
comrade, ἑταῖρος.	*come to aid*, βοηθέω.
lift up, ἀναίρω.	*convey*, κομίζω.

And not long after came two barbarians, and one opening the door, went up to the bed to kill[1] him. But the other, remaining below, proceeded[2] to steal the goods. And he who was hidden, surprising the barbarian while touching the bed, and smiting him secretly, killed him. And meanwhile he perceived the other one coming up with the spoil. And as he came in, he bade him, as though being his comrade, to lift up the dead man and take him away outside. And he suspecting nothing, the darkness being deep, stooped as though to take[1] the corpse, at the same time dropping his spoil. And he, availing himself of the opportunity, struck this man also with the sword, and killed him. And then he called his slaves with a loud voice, who, coming to his aid, conveyed outside the barbarians who were dead.

[1] § 48. [2] § 59.

EXERCISE LXXIII.

Sakes' Dream—*continued.*

VOCABULARY.

perplexity, ἀπορία.
to be accustomed, εἰωθέναι.
to rest, κεκοιμῆσθαι.
with, παρά, d.
in reality, τῷ ὄντι.
to happen, γίγνομαι, I.
so far off, use διὰ τοσούτου and ἀπεῖναι.
to murder, ἀποκτείνω, I.
to move, κινέομαι.
to be wont, φιλέω.
to calculate, λογίζομαι.
each (of two), ἑκάτερος.

And after many days he received from his brother a letter as follows: 'O dearest one, to-day I saw a dream about you, very wonderful, on account of which I am in much fear and perplexity. For it was midday,[1] and sleeping, as I am accustomed in summer-time,[1] I saw you very plainly resting in a bed. And it was night with you (which in reality happens to those who[2] are so far off), and I saw two barbarians coming to your house, and I heard them conversing (and saying) that they were intending (are intending) to murder you and plunder the things in the house. And fearing, I tried to wake you up out of sleep: but I could not move at all, as is wont to happen to one sleeping. And from fear and distress, with a loud shout[3] I called you: and immediately I woke up, and knew that in reality I was shouting.'[4] And by calculating he found that to each man his own dream appeared at the same time.

[1] § 35 (*g*). [2] § 5. [3] § 45. [4] § 51.

EXERCISE LXXIV.

The Executioner.

VOCABULARY.

officer, ὑπηρέτης.
assembly, ἐκκλησία.
office, τιμή.
contest, ἀγών (-ῶν-).
by way of, ἐπί, d.
competitor, use ἀγωνίζεσθαι.
blow, πληγή.
prisoner, ὁ δεδεμένος.
salt, ἅλς, f.
put (*to*), προσθεῖναι, d. I.
sneeze, πταρμός.

When Cōnos was once king of the Indians, the officer died who used[1] to kill those condemned to death.[2] And, wishing to choose another, Conos called an assembly, and ordered those who wished to have the office of the officer to be present. And there were present three, prepared[3] as for the contest, so that they brought out three of the condemned, whom it was necessary to kill, by way of trial. And the first of the competitors cut off the head of the man with one blow. And the second not only cut it off with one blow, but, cutting very skilfully, did not even throw it down from his shoulders. And the third shook his sword for a little, but stopped, not even seeming to have touched[4] the prisoner. And Conos asking, 'When then will you kill him?' he ordered them to put salt to the nose of the man, and, a sneeze occurring, the head fell off. The king therefore, much pleased, chose this man.

[1] es, § 59. [2] *g*. [3] § 66. [4] Aorist.

EXERCISE LXXV.

Momos and Oneioi.

VOCABULARY.

venture, τολμάω.
jest, σκώπτω.
insult, ὑβρίζω.
easy-tempered, ῥᾴθυμος.
care, φροντίζω.
rebuke, ἐπιτιμάω, d.
punish, κολάζω.
advise, συμβουλεύω.
bear, ἀνέχομαι.
indifference, ῥᾳθυμία.
for the future, τὸ λοιπὸν.

There was once a certain Mōmos, king of the Oneioi, whom the citizens much despised, and often when the king himself was present they ventured to jest and insult him. And he, being easy-tempered, did not care at all nor rebuke them. And a certain woman of the place,[1] having been disgracefully insulted, wished to go to the king and get[2] assistance, and punish the man who had insulted her. But her father advised her as follows. 'Ask nothing,' said he, 'from him at least, for he who does not assist himself when insulted, how shall such a one assist another?' But, nevertheless, she went and said[2] as follows: 'King! I do not ask for any aid, but I wish to learn from you how, being insulted, I shall bear it with such indifference.' And he, being vexed, not only assisted her, but for the future punished those who insulted him.

[1] 'Of those there,' § 6. [2] § 44 (1).

EXERCISE LXXVI.

Momos and the Poets.

VOCABULARY.

poet, ποιητής.
claim, ἀξιόω.
write poetry, ποιεῖν.
recite, λέγω.
poem, ποίημα, n.
conqueror, ὁ νικήσας.
elder, γεραίτερος.
done (*sense*).
without, use οὐδέν.

Another time two poets came to Momos, asking him to decide a contest. And he said, 'I am willing to do all things which I can so as to help you.' And when he had said this, they explained to him the matter. For the contest was about their art, each claiming to be able to write poetry more skilfully. And he said, 'Each of you then recite a poem in the presence of all, and when we have heard we will decide which seems to be better in the[1] art. And we will give much gold to the conqueror.' Then both, being pleased, praised him.[2] And silence being made, the elder recited his poem. And when he had done, immediately without waiting the king decided that the other was (is) victorious.

[1] § 36 (*d*).

[2] Dual.

EXERCISE LXXVII.

Momos in Disguise.

VOCABULARY.

hospitable, φιλόξενος.
tanner, βυρσοδέψης.
save only, πλὴν εἰ μὴ.
aid, βοηθέω, d.
imitate, μιμέομαι, a.

Another time Momos wishing to know about his subjects, what kind of people they are, and how they feel[1] towards him, having dressed himself up as a dealer, used to go through the city by night. And the citizens, being hospitable, everywhere received him gladly. And he heard many things, said without fear about himself; and once he came to the house of a tanner, who was punishing his wife with blows and abuse for disobedience.[2] And she cried out, 'But I have done nothing at all, save only I went out to see[3] the soldiers. But this stranger will aid me, for it is not customary here to punish women so cruelly. Will you not then[4] imitate the king, who lets his own wife go free to do all that she wishes?'

[1] Use ἔχω.
[2] Use Participle, 'having been disobedient,' § 66.
[3] § 48.
[4] Interrogations, § 74.

EXERCISE LXXVIII.

Momos in Disguise—*continued.*

VOCABULARY.

beat, τύπτω.
call to witness, μαρτύρομαι.
manage, διοικέω.
cease, παύεσθαι.
govern, ἄρχω, g.
orderly, εὔκοσμος.
to be laid down, τεθεῖσθαι, κεῖσθαι.
negligence, ῥᾳθυμία.
relax hold on, μεθίεσθαι, g. I.
government, ἀρχή.

But the husband did not stop beating[1] his wife, but called the stranger to witness, saying as follows: 'Stranger, I don't know where you come[2] from, but this you must learn from us, how much trouble the king gives to his subjects by managing his own house foolishly.' But the woman, not yet having ceased from her noise, said, 'But he does not indeed govern us badly, for everybody everywhere praises our city, that we are orderly and carefully preserve laws well laid down.' 'That is true,' said the man, 'and the city is worthy to be thus praised: but of this not the king is the cause, from negligence relaxing his hold on the government, but we who punish our wives.'

[1] § 43. [2] 'Are.'

EXERCISE LXXIX.

Pompos and the Cup.

VOCABULARY.

nobody particular, οὐ περισσός τις.
impudence, ἀναίδεια.
be superior, διαφέρω, g.
persuade, ἀναπείθω.
good-natured, ἐπιεικής, (subst.) ἐπιείκεια.
heal, ἰᾶσθαι.
succeed, κατορθόω.
unsuccessful, ἄπρακτος.
back, use adv. ὄπισθε.
cup, ποτήριον, n.

Pompos was a thief, who was nobody particular in wisdom, but in impudence was superior to all mankind. For many men having tried to persuade this man to steal no[1] longer, at last a certain Phalĕros, a physician, a very good-natured man, received him into his house as a servant, knowing indeed that he[2] was dishonest and always stealing, but hoping by good nature and justice to heal him. 'For often,' he said, 'a man succeeds by such means, when other people are unsuccessful.' And for a long time Pompos proved a good servant: but one day a friend happened to be coming in to Phaleros, and he saw Pompos running away through a back door having a golden cup. And being captured and brought to his master, he said, 'But I was taking it to the river that I might[3] wash it!'

[1] § 77. [2] 'Him being,' § 51. [3] Subj. and Opt. of purpose, § 70.

EXERCISE LXXX.

Pompos and the Beggar.

VOCABULARY.

be hungry, πεινάω.
walk, πορεύομαι.
beggar, πτωχός.
means, μηχανή.
lame, χωλός.
having bound beneath one, ὑποδεδεμένος, acc.
wooden, ξύλινος.
take off, ὑπολύομαι.
nice, ἀπουδαῖος.
give a share, μεταδοῦναι, g.
grateful, χάριν ἔχειν.
lie down to rest, κοιμάομαι.
snore, ῥέγκω.
purse, βαλάντιον.

Another time Pompos being very hungry was walking along the road[1] towards Corinth. And seeing a beggar sitting under a tree by the wayside, and eating some inferior food, he had a mind to get it by some means and run away. And the beggar being lame[2] used to travel with a wooden leg fastened on [having bound beneath him a wooden leg]. And then he was resting, having taken this off. And his dinner, which was nothing very nice, he was eating quietly. And he having greeted Pompos, and given him a share of the food[3] which he had, he was very much pleased and was grateful for[4] his friendliness and good nature. And at last, having eaten and drunk, they lay down to rest: and while the beggar was snoring, Pompos getting up, and taking his purse and his leg, ran away.

[1] Art. § 7.
[2] Tenses, § 59.
[3] Attraction of Relative, § 27.
[4] Gen. § 35 (*e*).

EXERCISE LXXXI.

Legioi.

VOCABULARY.

wine, οἶνος, m.
taste, γεύομαι, g.
impious, ἀσεβής.
however little, ὁπωσοῦν.
meeting, σύνοδος, f.
assemble, act. συλλέγω, intr. συνελθεῖν.
abstain, ἀπέχομαι, g.
orator, ῥήτωρ.
be weak, ἀσθενέω.
old, use γεγονώς.
seventy, ἑβδομήκοντα.

In the Island of the Keltai there is a race of men called[1] Lēgioi. These, in other things, are like the rest of the citizens, but wine they never taste, thinking it impious to drink, even however little. And they have meetings, where assembled they speak many words, praising much the man who abstains from wine, as the best of men. And these being once assembled in such a meeting, a certain Lēgios, an orator, was explaining how those who drink no[2] wine are always well in their body, nor are they weak with any disease. And a man standing up, not[3] a Legios, said as follows: 'I have drunk[4] wine now for seventy years, have[4] never been ill even a single day.' 'But,' the orator said, 'But if you had abstained (*imperf.*) from wine, you would[5] by this time have been one hundred years old.'

[1] Nom. Pl. agreeing with Λῆγιοι.
[2] Negatives, § 77.
[3] Participles omitted, § 52.
[4] Tenses, § 56.
[5] Would have been, ἂν ἦσθα. § 69.

EXERCISE LXXXII.

Pharos.

VOCABULARY.

boast, καυχάομαι.	*right*, δεξιός.
speed, τάχος, n.	*slip under*, ὑποδῦναι.
slowly, βραδέως.	*tent*, σκηνή.
pinch, πιέζω.	*set free*, λύω.

mount, ἐπιβῆναι.

And Pharos had an excellent horse, whom many people much wished to have. And Pharos always boasted about this, as being superior to all horses in speed. And his friends advised him to guard it more carefully: but he was not at all afraid of thieves, for he knew this: that the horse at other times ran (runs) slowly, but if pinched[1] in (*acc.*) his right ear, conquered (*pres.*) all the others; and the master alone knew this; so he did not care for thieves, being able to catch them with any other horse. But once a thief came by night, who, slipping under the tent, set free the horse, and mounting, went off in flight.[2] But Pharos hearing a noise, and waking, discovered what[3] had taken place.

[1] § 49. [2] Participle. [3] § 25.

EXERCISE LXXXIII.

Pharos—*continued.*

VOCABULARY.

neighbour, ὁ πλησίον.
furnish with, παρέχειν, d. (person and thing), I.
agree, συναινέω, I.
watch, θεωρέω.
lightning, ἀστραπή.
vanish, ἀφανίζομαι.
preserve, σώζω.
reputation, ἀξίωσις.

But laughing, and not at all at a loss, he rose up and went to his neighbour, and told him the matter. And he asked him to furnish him with his horse, so as to catch his own. And he agreed, and Pharos, taking it and mounting, pursued the thief. But he having gone on a long way, was hoping to escape home in time.[1] And thus there was set on foot a kind of horse race, and all those[2] in the country watched them passing by quicker than lightning, and wondered much. But at last, Pharos, having a good horse, was catching up the thief, following very close behind. Then he shouted to the thief, 'Pinch his right ear.' And he pinched, and the horse fled away quicker than lightning, and vanished. For he wished rather to preserve the reputation of the horse than the horse itself.

[1] § 43.

[2] Article, § 6.

EXERCISE LXXXIV.

Graules.

VOCABULARY.

son, υἱός.	*at house of*, παρά, acc.
not anyhow, οὐδαμῶς.	*soothsayer*, μάντις.
maintain, τρέφειν.	*crystalline*, ὑάλινος.
be deficient, ἐλλείπω, I.	*live*, διάγω.
trade, τέχνη, f.	*overtake*, καταλαβεῖν, I.
bid farewell, χαίρειν εἰπεῖν, d. I.	*arrow*, τόξευμα, n.

Graules, having three sons, was not anyhow able to maintain them, as the food was deficient.[1] Accordingly, having explained to them all his difficulty, he sent them away, and bade them learn some trade, and come back again to him after five years. And they, with many tears, having bidden farewell to each other, went each his own way.[2,3] And the elder arrived at the house of a very clever soothsayer, who was able to see what was[4] very far off, by[5] employing a certain crystalline device. And the second, living with a certain archer, became most skilful in shooting.[6] And there was nothing anywhere which he was not able to overtake with his arrow, even though[7] the others did not even see it.

[1] Gen. Abs. § 35 (*g*). [2] § 36 (*c*). [3] § 29.
[4] Art. and Part. § 5, § 25. [5] § 45. [6] § 35 (*b*), § 8.
[7] Use of Genitive Absolute with καίπερ, § 50.

EXERCISE LXXXV.

Graules—*continued.*

VOCABULARY.

chance (to), τυγχάνω, part. I.	*show off*, ἐπιδείξασθαι.
rustic, ἄγροικος.	*listen to (obey)*, πιθέσθαι, I.
cobbler, σκυτοτόμος.	*eagle*, ἀετός.
spend (time), διάγω.	*establish*, καθίστημι, I.
know how to, ἐπίσταμαι, c. inf.	*promise*, ὑπισχνέομαι.
stitch together, συρράπτειν.	*hand over*, παραδίδωμι, I.
end, τελευτάω.	*young (of birds)*, νεοσσοί.

But the third brother chanced to learn nothing of this kind, but being[1] more rustic than the others he went off to a cobbler's house, and spent the five years there, learning all his trade: and at last he himself also became very skilful, so that[2] he knew how to stitch together all broken things.[3] And when[4] the time was ending, the three sons came back again to the father, being ready each[5] to show off his own art. And Graules said this to them: 'Children, listen to me, and perhaps you will find very great wealth for us. For there is an eagle, having established his house on a very high rock: and the king promises much gold to that one, whoever shall hand over to him the young of this eagle alive.'

[1] Use of δή, § 75.
[2] ὥστε, with Indicative.
[3] § 5.
[4] § 35 (*g*).
[5] Use of ἕκαστος, § 29.

EXERCISE LXXXVI.

Graules—*continued.*

VOCABULARY.

proceed to, τρέπεσθαι πρός, I.
display, ἐπίδειξις.
draw out, ἐξαιρέω, I.
crystal, ὕαλος, f.
raise, ἐπαίρω.
very top, use ἀκρότατος.
I stand, ἕστηκα.
pine, πευκή.
high (adv.), ὑψοῦ.
nest, νεοσσία.
bough, κλάδος, m.
chip, κάρφος, n.
weave together, συμπλέκω.
contain, ἔχω, I.
get ready, παρασκευάζω.
discharge, ἀφίημι, I.
bolt, βέλος, n.
into the midst, ἐς μέσον.
war-ship, τριήρης, f.

And[1] on hearing this, they proceeded to a display of their art. And the first, drawing the crystal out of his bosom, raised it towards the rock. And,[1] after waiting some short time, he said,[2] 'On the very top of the rock[3] stands one pine: and high on the pine is the eagle's nest, made with boughs and chips woven together, containing five eggs.' And the second said nothing, but got ready his bow and discharged his bolt: and, after no long interval, a noise was heard (occurred) as of a tower being thrown down: and the nest fell into the midst (of them), equal to a war-ship in size, containing the eagle dead and five most wonderful eggs.

[1] Use of Participle, § 44.
[2] Position of ἔφη, § 71.
[3] Adjective of Position, § 4.

EXERCISE LXXXVII.

Graules—*continued.*

VOCABULARY.

execute, τελέω.	*chicken*, νεοσσός.
be cracked, διαρραγῆναι, I.	*sign*, σημεῖον.
relieve, ἀπαλλάσσω.	*line*, γραμμή, f.
knowingly, ἐπιστημόνως.	*round*, περί, a.
out came, ἐκφανῆναι, I.	*breast*, στῆθος, n.

And in other respects the father praised the brothers, as having well executed the matter: but in this he was at a loss, because the eggs were cracked, and it did not seem to be possible to hand over the young alive to the king. Thereupon the youngest son coming forward said, 'I will relieve you from this difficulty.' And at the same time he took the eggs and stitched them knowingly together, and, after two days, the eggs again being cracked, out came five chickens, having no other sign of what had occurred,[1] except that they had a red line round their breast. And the king, as[2] he saw everything done that he wished, was excessively pleased, and to the others gave much wealth, but to the youngest intrusted his government.

[1] Article and Participle, § 25.

[2] Use of Participle, § 47.

EXERCISE LXXXVIII.

Phelios.

VOCABULARY.

Phelioi, Φέλιοι.
be well treated, εὖ παθεῖν.
at hands of, ὑπό.
Linios, Λινίος.
wherein, ἐν ᾗ.
it is lawful, ἔξεστι, d.
expense, δαπάνη.
stater, στατήρ (-ῆρ-), m.
strife, ἔρις (-ριδ-), f.
bitter, χαλεπός.
anger, ὀργή.
between. Index.
quarrel, διαφέρεσθαι.
revile, λοιδορεῖσθαι, d.
to a wonderful extent, θαυμάσιον ὅσον.
mock, ἐγγελῶ, d.
how much, ὅσῳ.

The Phelioi, having been well treated in many things at the hands of a certain Linios, established a house in their city, wherein it was lawful for all the Linioi to dwell without expense, but it was necessary for the others to pay a stater a day whosoever wished to live there. And once there arose strife and bitter wrath between a Phelios and a Linios, and in quarrelling[1] they reviled each other to a wonderful extent. And the Linios mocking the other, said, 'Behold how much more precious I am than you, for here I live with no expense, where you (live) paying a stater.' But the Phelios said, 'But I would choose[2] to pay many staters, rather than receive the greatest things on condition of being [at least being] myself a Linios.'

[1] Use of Participle.

[2] Use of Optative with ἄν, § 69.

EXERCISE LXXXIX.

The Cat's Pilgrimage.

VOCABULARY.

cat, αἴλουρος, f.	*compose*, διατίθημι.
in turn, ἐφεξῆς.	*solemn*, σεμνός.
pass (*time*), †διάγω.	*most*, μάλιστα.
reply, †ἀποκρίνομαι.	*philosophy*, φιλοσοφία.
owl, γλαῦξ, f.	*philosophise*, φιλοσοφέω.

Now the cat, wishing to know what[1] the other beasts thought (think) about life, went to each in turn: and having come to them she asked what she ought to do to pass her life well.[2] And the others replied just as each happened: but the owl composing her face to great solemnity[3] said, 'O cat, most of all there is need of philosophy. And to philosophise is to search and to think about such matters as are most difficult to discover.' But the cat said that it was[4] no use to search for such things: for that[4] it was better to think about easy matters,—'For no one,' said she, 'searches for anything, unless in[6] the hope sometime to find: for it would not even be sensible.'[7]

[1] Dramatic Particles, § 75.
[2] 'What doing she ought to pass,' etc.
[3] Use of Adjective Predicate, § 31, 'composing very solemn.
[4] Accusative Infinitive, § 40.
[5] Negatives, § 78.
[6] Participle.
[7] Use of ἄν, § 69.

EXERCISE XC.

The Cat's Pilgrimage—*continued.*

VOCABULARY.

close, συγκλείω.	*whether*, πότερον.
eyelids, βλέφαρα, n.	*one of the two*, θάτερον.
well, ἀλλά.	*be by nature*, πεφυκέναι, φῦναι.
philosophy, φιλοσοφία.	*immortal*, ἀθάνατος.
in what way, πῶς.	*eternal*, ἀΐδιος.
I presume, δήπου.	*philosopher*, φιλόσοφος.
arises, γίγνομαι.	*take delight*, ἥδεσθαι, part.
belongs, προσήκει.	*destruction*, διαφθορά, f.

But the owl, closing her eyelids slowly and solemnly, said, 'Well, I will give you an example of my philosophy, in what way search is made.[1] For you know, I presume, that the bird arises from the egg, and the egg no less from the bird. It belongs therefore to philosophy to examine thoroughly this (question), whether the egg arose first or the bird. For it is clear that one of the two appeared first, since none of the beasts is by nature immortal or eternal.' 'But what hope is there,' said the cat, laughing, 'to find out such a thing?' And the owl, looking yet more solemn than before, said, 'No hope: and for this[2] I give the gods very great thanks: for philosophers take delight in searching;[3] but to find out anything is the end and destruction of philosophy.'

[1] Use the Passive.
[2] § 35 (*e*); also use of Dramatic Particles, § 75.
[3] Use of Participles, § 43.

EXERCISE XCI.

The Weavers.

VOCABULARY.

weaver, ὑφάντης.	*garment*, ἱμάτιον.
proud, σεμνός.	*wear*, ἔχω.
be considered, δοκεῖν, inf.	*discern*, διαγνῶναι.
I ask leave, αἰτῶ ἐξεῖναι.	*deal with*, συγγένεσθαι.
do good, ὠφελεῖν, a.	*capable*, ἱκανός, inf.

Once on a time there were some wonderful weavers, by name Plĕkioi, who came to the city of Kōlos. Now Kolos was a very proud king, but he was not considered to be wise. And the Plekioi asked leave to go to the king, and show off their skill to him. And they came and spoke as follows:— 'O most mighty king, we should[1] be willing to do you very much good by our art; for we can weave such garments, that[2] you wearing them shall be able to discern those faithful and unfaithful of all with whom you deal. For all that are faithful and worthy of honour and capable of ruling,[3] these will be able to see the garments clearly: but the unworthy will not see anything at all.'

[1] Use of Optat. with *ἄν*, § 69.
[2] Say 'which you wearing will.'
[3] Use of Infinitive, § 39.

EXERCISE XCII.

The Weavers—*continued.*

VOCABULARY.

too great, μείζων.
confidently, θαρρῶν, part.
please=*wish*, θέλω.
be ready, θέλω.
anything=*everything*, πᾶν.
we care, use μέλει.
since, ἐπεί.
one must needs, ἀνάγκη, with inf.
100, ἑκατόν.
full-length, ποδήρης.
robe, πέπλος, m.
magnificent, μεγαλοπρεπής.
visible, ὁρατός.

And the king, much pleased with what[1] the weavers told him, said, 'I should be delighted to[2] receive such clothes, and in return for such a gift I should think no price too great: accordingly ask confidently for as much as you please, seeing that[3] I am ready to pay anything.' And they replied as follows: 'O king, we give thanks to you for what[1] you have[4] said, but for the money we care less: but since we must needs live, you shall give us each 100 staters a day. And in return for this we will weave you one full-length robe, which to the good and faithful citizens and all who are capable of rule shall seem to be most magnificent, but to the unworthy not even visible.'

[1] Attracted Relative, § 27.
[2] Use of Participle, § 43.
[3] ὡς with Gen. Abs. Particle, § 46.
[4] Tenses, § 56.

EXERCISE XCIII.

The Weavers—*continued.*

VOCABULARY.

salute, ἀσπάζομαι, a.	*up and down*, ἄνω κάτω.
loom, ἱστός.	*interest*, σπουδή.
agreement, τὸ εἰρημένον.	*ceaseless*, ἄπλητος.
cloth, ὕφασμα, n.	*and moreover*, καὶ δὴ καί.
window, θυρίς, f.	*be quit*, ἀπαλλαγῆναι.
seated, καθημένος.	*afraid*, δεδιώς.

And when they had said this, and had saluted the king, they went off to the house and set up the loom. And the king, according to the agreement, paid to each the staters each day. And they remained many days[1] in the house as though[2] working at[3] the cloth. And as[4] the loom stood by a great window, the passers-by all saw the weavers seated at[5] their work, and throwing their arms quickly up and down as though weaving a great cloak. And in the city, as was natural, there was much interest and ceaseless conversation about the matter; and, moreover, no small strife, some[6] rejoicing that now the king would[7] be quit of the unfaithful men, the others afraid, and abusing the weavers.

[1] § 36 (*b*). [2] Dramatic Particles, § 75. [3] περί (*a*).
[4] § 47. [5] ἐπί (*d*). [6] Genitive Absolute, § 35 (*g*).
[7] Say 'if now . . . shall be quit.'

EXERCISE XCIV.

The Weavers—*continued.*

VOCABULARY.

come into view, φανερόν γενέσθαι.
steward, ταμίας.
to get on, use ἔχω, intrans.
inspect, διασκοπεῖν.
variegated, ποικίλος.
manufacture, ποιεῖν.
not a whit, οὐδέν τι.
unsparingly, ἀφθόνως.
hold up, ἀνέχω, I.
all but, ὀλίγου δεῖν,
grovel, προκεῖσθαι.
admire, θαυμάζω.
magnificence, μεγαλοπρέπεια.
report, ἀπαγγέλλω.

And after two months, as the Plekioi were still working and nothing yet had come into view, the king sent his steward to their[1] house, as though to see (*fut. part.*) the work how it was getting on (*pres.*). And he came and inspected the loom, and saw nothing at all. And the Plekioi, standing round, showed him the cloth, how variegated and bright it was (is), and skilfully manufactured.[2] And he not being able to see a whit the more, praised it, however, unsparingly, and held up his hands, and all but grovelled on the ground, as though admiring the magnificence of the garment. And he went away and reported to Kolos in like manner, that the cloth was (is) most beautiful, and would (will) be complete in a short time.

[1] Use of Possessive, § 21.

[2] Perfect or Aorist, § 64.

EXERCISE XCV.

The Weavers—*continued.*

VOCABULARY.

elapse, γενέσθαι.
chief (men), οἱ ἄριστοι.
in each detail, καθ' ἕκαστον.
conscious in one's own heart, συνειδὼς ἑαυτῷ.
unworthy, ἀνάξιος.
persuade, πείθω.
put on, ἐνδῦναι.
go in a procession, πομπεύω.

And at last when many more days had elapsed,[1] a certain one of the Plekioi came back saying that the cloth was ready.[2] And the chief of the officers went to look at (*fut. partic.*) the work. And all the weavers were present, and as before they showed off in each detail how excellent the cloak was (is). And the officers, not even themselves seeing anything, fearing however just as the steward (had done), and being conscious each in his heart how unworthy and unfaithful he was (is), did not in any wise dare to confess the truth, that they had seen[3] nothing. But they praised and admired it themselves. And so by praising[4] they persuaded the king to accept the cloak, and put it on, and[5] go in a procession solemnly through the city.

[1] Use of Participle, § 44.
[2] Use Aorist.
[3] Accusative Infinitive, § 40.
[4] § 45.
[5] § 44.

EXERCISE XCVI.

The Weavers—*continued.*

VOCABULARY.

those in office, οἱ ἐν τέλει.	*put round one*, ἀμφιβάλλομαι, I.
lead on, προάγω.	*street*, ὁδός, f.
do obeisance, προσκυνέω.	*naked*, γυμνός.
uncover, ἀποκαλύπτω.	*whisper*, ὑπειπεῖν.
sin, ἁμαρτάνω.	*state of case*, πρᾶγμα.
give sign, δηλόω.	*fall into*, τραπέσθαι εἰς.
put off, ἐκδύομαι.	*mock*, σκώπτω, a.

And the king, coming with much hope, with all those in office attending, was led on to the loom, amid the salutes and obeisance of the weavers.[1] But when[2] the loom was uncovered, not even Kolos himself saw anything[3] at all. But being conscious in his own heart that (ὅτι) he had sinned (*aor.*) many[4] (sins), and, being afraid, he gave no[4] sign, but, hiding his suspicion, praised the work, and putting off his clothes he put round him the supposed[3] new cloth, and so marched through the street. And the people in the streets,[5] not even themselves seeing anything, but being afraid, like the former ones,[6] to confess it, made much noise by praising and admiring; and at last a child cried out, 'But the king is naked;' and as each whispered this to his neighbour, all discovered the state of the case, and fell into much laughter, mocking both themselves and the king.

[1] 'The weavers saluting and doing obeisance.' See Participles, § 44.
[2] Use ἐπεί with Aorist.
[3] Dramatic Particles, § 75.
[4] § 36 (*c*).
[5] § 6.
[6] § 6.

EXERCISE XCVII.

The Princess.

VOCABULARY.

royal, βασιλικός.
insist, διισχυρίζομαι.
is the case, οὕτως ἔχειν.
coarse, ἄγροικος.
hear, πυνθάνομαι.
prove, ἐνδείκνυμι, I.
softly, μαλακῶς.
otherwise, εἰ δὲ μή.
wound, τραυματίζω.
suffer pain, ἀλγεῖν.
dry, ξηρός.
bean, κύαμος.
couch, κλίνη.
spread, καταπετάννυμι, I.
over, ὑπέρ, g.

Now the Kalydonioi are said to be royal in race: and they themselves also strongly insist that[1] this is the case. And once on a time there was one of the citizens, coarse in his nature, who being vexed with the Kalydonioi, said that[1] the daughter of the principal man among them (of them) was not royal. And she hearing it,[2] and being indignant, wanted to prove that (ὅτι) she was (is) royal. And royal persons are easy to discern in this way, because they must lie softly: otherwise they are severely wounded and suffer pain in their body. Accordingly she bought a dry bean and laid it down on a couch, and having spread twenty very soft rugs over the bean, she lay down.

[1] Acc. Inf. § 40.

[2] Tense of Participle, § 68.

EXERCISE XCVIII.

The Princess—*continued.*

VOCABULARY.

ordinary, μέτριος.
by reason of, διά, a.
fall asleep, καταδαρθάνω, I.
at dawn, ἅμα τῇ ἕῳ.
maid-servant, θεράπαινα.
bloody, ᾑματωμένος.
admit, ὁμολογέω.
verily, ἦ μήν.

And these things she did on account of this, because of ordinary men no one would[1] suffer pain by reason of a bean, with[2] so many and so soft[3] rugs lying between: but royal persons must needs be wounded even so. And the maiden lying down as was said tried to sleep: but owing to the pain she could not even fall asleep. For on account of the bean that was below[4] she felt pain in all her body, and was disturbed all[5] night long, not even being able to close her eyes. And at dawn her maid-servants came back, and found the wretched (girl) bloody and wounded, and nearly dead. So all admitted that[6] verily in truth she was royal.

[1] Opt. and ἄν, § 69.
[2] Use of τοιοῦτος, § 24.
[3] § 4.
[4] Participle, § 35 (*g*).
[5] Article and Adv. § 6.
[6] Acc. Inf. § 40.

EXERCISE XCIX.

Grymphos.

VOCABULARY.

Kilioi, Κιλίαι.	*to be open*, παρεῖναι, I.
spirit, δαιμόνιον.	*by all means*, παντάπασι.
estate, land, ἀγρός.	*it is probable*, εἰκός, acc. inf.
Grymphos, Γρυμφός.	*injure*, βλάπτω.
appear, φανῆναι, I.	*risk*, κινδυνεύω.

The Kilioi are a wonderful race, and they think that there are many[1] terrible spirits. And, once upon a time a Kilios bought an estate, and found[2] a spirit there dwelling under ground, by name Grymphos. And once when the Kilios was asleep, Grymphos appeared to him in a dream, and spoke to him as follows: 'O Kilios, it is open to you to choose one of two things, whether you wish to be a friend to me or hostile. And I advise you to be a friend[3] by all means: for if you are hostile,[4] it is probable that I too should become bitter, and in many ways injure your land: and this you will be more sensible not[5] to risk (not risking). Do you then wish to make an agreement with me about the land?'

[1] πολύς, § 33. [2] Use Participle. [3] Case after verb 'to be,' § 38.
[4] § 49. [5] § 77. [6] Interrogations, § 74.

EXERCISE C.

Grymphos—*continued.*

VOCABULARY.

produce, καρπός.	*this year*, τῆτες.
on these terms, ἐπὶ τοῖσδε.	*gain*, κέρδος, n.
tribute, φόρος.	*following*, ὑστεραῖος.

But the Kilios, already afraid, and wishing to save both himself and the produce of his land, agreed with Grymphos and said he would make a contract. But Grymphos said: 'On these terms then I am willing to become a friend to you. For from your estate you shall pay me the following tribute: this year,[1] I shall have of the produce all that lies (*neut. part.*) under the earth, being my[2] share: but whatever you shall find above ground, let it be your gain. And thus you[2] shall become rich, but I as is natural shall be left[3] poor. But in[4] the following year exactly[5] the opposite must be done: for to me you shall give what is above ground, but to yourself what is below.'

[1] § 76. [2] § 75. [3] § 65. [4] § 37 (*a*). [5] πᾶν.

EXERCISE CI.

Grymphos—*coutinued.*

VOCABULARY.

arouse, ἐξεγείρω.	*leaf*, φύλλον.
half, τὸ ἡμίσυ.	*project above*, ὑπερέχω, I.
sow, σπείρω.	*profitable*, ὠφέλιμος.
onion, κρόμμυον.	*cheat*, ἐξαπατάω.

On these terms[1] therefore the Kilios made a contract with Grymphos, and he immediately disappeared. And when day came, the Kilios being aroused out of sleep, and rising up from his bed first was in great perplexity, as he had promised[2] that he would give (*fut. inf.*) to Grymphos the half of his produce. But at last he devised this (scheme) so as to deceive the spirit. During[3] the first year he sowed corn: and thus all the fruit being above ground he had himself, Grymphos carrying off what was[4] below ground and useless. But in the second he sowed onions in the field: and of these the leaves only projected above the earth; and again Grymphos got nothing profitable. Accordingly being twice cheated he departed and troubled the Kilios no more.

[1] οὗτος and δδε, § 23.
[2] Causal Participle, § 47.
[3] Acc.
[4] § 25.

EXERCISE CII.

The Boy and the Dog.

VOCABULARY.

carry away, ἀποκομίζω.
abroad, θύραζε.
be minded, ἐν νῷ ἔχειν.
export, ἐκφέρειν, ἐκκομίζω.
port, ἐμπόριον.
by seaside, παρὰ τῇ θαλάσσῃ.
protesting, σχετλιάζω.
why? τί;
why, † γάρ (particle).

Now, the merchants have a law, when wishing to carry away their goods abroad, to tie a tablet round them, on which is written[1] the place whither they are minded to export them. And sometimes they export dogs and hares and cats: and they tie the tablets in like manner round[2] these also. And a certain citizen, who happened to be walking in the port, saw a boy with a dog standing by the seaside, and weeping and protesting in a marvellous manner. And when he asked[3] why he did (does) such things, the boy with many tears said, 'Why, this accursed dog has eaten his tablet up; nor do I know at all where on earth we are being carried to.'

[1] Tenses, § 63.
[2] Dative after compound Verb.
[3] Participle, § 44.

EXERCISE CIII.

The Boeotians.

VOCABULARY.

travel (by sea), κομίζομαι.
Aegaean, Αἰγαῖος.
call out, βοάω.
pray, εὔχεσθαι.
unaccustomed, ἀήθης.

Two Boeotians, Ismēnos and Philōndas, once were travelling in a boat across the Aegaean Sea. And the night being dark, and a severe storm having come on, they found themselves in great danger.[1] And Ismenos, fearing for his safety, called out in a loud voice[2] to his companion and said, 'Philondas, now indeed you must pray to the gods as heartily as possible, in order that[3] we may be saved.' But he said he[4] was not able to pray, as for[5] twenty years he had prayed[6] no prayer to any[7] god. But as Ismenos earnestly entreated, he promised to[8] try, even though he was[9] so unaccustomed. And while he was still at a loss, not knowing how he must begin, suddenly Ismenos said, 'But stop praying, and do not owe thanks to any[10] god: for I see the land and we are already saved.'

[1] Use καταστῆναι ἐς.
[2] Subj. Opt. of purpose, § 70.
[3] See Gen. § 35 (*f*).
[4] 'any' after Neg. § 78.
[5] § 50.
[6] Adj. as Pred. § 31.
[7] See Nom. §§ 34, 40.
[8] Part. § 47.
[9] Tense idiom, § 42.
[10] Neg. § 78.

EXERCISE CIV.

The Boeotian Priest.

VOCABULARY.

teach, διδάσκω.	*moon*, σελήνη.
marvel, θαῦμα, n.	*rise*, ἀνατέλλω.
rightly, ὀρθῶς.	*differ*, διαφέρω, g.
I for my part, ἔγωγε.	*believe*, πείθομαι.

The priests of the Boeotians teach their children concerning the divine marvels, in order that they may rightly learn about the gods. And once a Boeotian priest was explaining about this, and he asked the children, 'What now would[1] you say if I were to say[2] I had seen[3] the sun in the night?' hoping that some one would answer,[4] that he had seen (saw) a divine marvel. But the first child, being a rustic, said, 'I for my part should say that you saw not the sun really but the moon.' And the second said, 'But for my part I should reply that we ought not any longer to sleep, the sun having risen.' But the third said, 'But I should differ from the rest: for I should not believe you at all.'

[1] Opt. with ἄν, § 69. [2] εἰ λέγοιμι.
[3] Infinitive Aorist: person need not be expressed.
[4] § 42, ἐλπίζω, idiom.

EXERCISE CV.

The Kassiterioi.

VOCABULARY.

practise, ἀσκέω.
elect, αἱροῦμαι.
governor, ἄρχων (-οντ-).
revel, κωμάζω.
quick-witted, ἀγχίνους.
dirty (verb), μιαίνω.
excuse one's-self, ἀπολογοῦμαι.
aim at, στοχάζομαι, g.
you ought, ὤφελες.

The Kassiterioi inhabit an island, and practise many strange customs. And on that day on which they elect their governors, which always takes place at intervals of five years, noise and disorder is wont to be in the city, as the worst and most violent men of the populace revel in the streets. And there was a certain Auleides in the city, very clever and quick-witted. And this man, as he was walking quietly through the street, one of the revellers happened[1] to hit with mud, so that all his face was dirtied. And as he was indignant, naturally, the man came up and began to excuse himself. 'For it was you,'[2] said he, 'I hit, but it was the governor I was aiming at.' And Auleides said, 'You ought[3] to have been aiming[4] at me, and have hit[5] the governor.'

[1] Participle with Verbs, § 43.
[2] Emphatic position, § 72.
[3] Dramatic Particles, § 75.
[4] Present Infinitive.
[5] Aorist Infinitive.

EXERCISE CVI.

Almsgiving.

VOCABULARY.

call, ποιοῦμαι.
meeting, σύλλογος.
temple, ἱερόν.
contribute, εἰσφέρω.
minister, ὑπηρέτης.
had to, ἔδει.
carry round, περιφέρω.
complete, τελέω.
wait about, περιμένω.
lately, νεωστί.
penny, ὀβολός, m.
sixpence, δραχμή.
unintentionally, ἀκουσίως.
intention, διάνοια.
mysteries, μυστήρια.

The Boeotians call meetings in (into) their temples once a month:[1] and when collected they contribute money for the god into a bag. And there was a certain Zethos, who[2] was a minister of the temple, who had to carry round the bag to those present. And when all had contributed, and the mysteries were completed, the others[3] went away: but Zethos saw one man waiting about, as though having something to say. Accordingly he asked him what the matter was (is): and he answered, 'Listen now: lately, when the bag was being carried round,[2] I had a mind to give a penny: but, without my knowing it,[4] I gave a sixpence. And, having done this unintentionally, I request you to give me back the fivepence.' But the other being unwilling, 'Never mind,' said the man, 'for the god will give me thanks for the sixpence.' But he said, 'By no means: for the god, knowing your intention, will only give you thanks for the penny.'

[1] Genitive, § 35 (*f*). 76.
[2] § 53.
[4] λανθάνω, Partic. with Verbs, § 43.

EXERCISE CVII.

Prios: a Tale.

VOCABULARY.

kind-hearted, φιλάνθρωπος.
be in danger of, κινδυνεύω, inf.
busybody, πολυπράγμων.
pack, φορτίον.
mountain, ὄρος, n.
quiet, ἡσυχία.
Megarian, Μεγαρεύς.
Phokian, Φωκεύς.
Thebes, Θῆβαι.

There was a certain dealer, by name Prios, in other respects an excellent man, and by nature kind-hearted, but in this sometimes tiresome, that he was wonderfully desirous of knowing things concerning[1] his neighbours: so that he was in danger of being called a busybody. And once when travelling with his pack to Erythrai, the heat being severe, he sat down on the mountain by the road-side under a large tree, so as to rest and take his dinner in quiet. And meanwhile, seeing a Thessalian passing by, as though from Erythrai, Prios, shouting out, asked him whether anything new had happened (*say* 'happened') there. But he, growing pale and appearing to be alarmed, answered as follows: 'To-day, about noon, a Megarian and a Phokian murdered Amphionidas in Thebes.'

[1] § 6.

EXERCISE CVIII.

Prios: a Tale—*continued.*

VOCABULARY.

at a run, δρόμῳ, or τρέχων.	*same day*, αὐθήμερον.
at a friend's, παρὰ φίλῳ.	*Thebes*, Θῆβαι.

And saying this he went off as quick as possible at a run. And Prios, being much surprised at what[1] he had learnt, (as to) how[2] the Thessalian had heard (has heard) so quickly what happened in Thebes about midday, nevertheless was pleased at having[3] so great an event to tell everywhere. And arriving at Erythrai, and being about to spend that night at a friend's, he went to the house and related what had happened that same day in Thebes. And the friend replied it was[4] truly (δὴ) remarkable: for he[5] himself had not yet heard (*perfect*) it, though lately[6] come back from Thebes: but he[4] (*i.e.* the other) knew it, having come from the opposite direction. 'And on this account,' he said, 'I wonder so much the more, because late in the day I saw Amphionidas himself alive.'

[1] Relative attracted, § 27.
[2] Dramatic Particle, § 75.
[3] Participle and Verb, § 43.
[4] Acc. Infinitive, § 40.
[5] Nominative Infinitive, § 40.
[6] Concess. Participle, § 50.

EXERCISE CIX.

Prios: a Tale—*continued.*

VOCABULARY.

lies, ψευδῆ.
announce, ἀγγέλλω.
no clue, οὐδὲν σαφές, or σαφέστερον.
fall in with, ἐντυχεῖν, d.
burden, φορτίον.
stop (detain), κατέχω.
be put to death, ἀποθανεῖν.
nor indeed, οὐδ' οὖν.

And Prios was at a loss when[1] he heard how the matter really was (is). 'For it is evident,' he said, 'that[2] the Thessalian told me lies in announcing the man (as) dead. And yet he did not seem at all to be speaking in jest, and at the same time he appeared to be in alarm about[3] himself.' But as no clue appeared, bidding farewell to his friend he went off at dawn towards Thebes, and when he was not far off from the city, he fell in with a certain Megarian carrying a burden on his shoulders, and fleeing towards Athens as quick as his feet could bear him.[4] And Prios, stopping him, asked him about the murder, whether in reality Amphionidas had been put to death (has died) by a Megarian and Phokian yesterday about midday. And he growing pale, and nearly falling down, said this: 'He has been killed by a Phokian: but no Megarian even[5] came near: nor indeed (was it) yesterday, but to-day about midday.'

[1] Temporal Participle, § 44.
[2] § 32.
[3] περί (*d*).
[4] ὡς εἶχε ποδῶν.
[5] Negative, § 78.

EXERCISE CX.

Prios: a Tale—*continued.*

VOCABULARY.

ten thousand, μύριοι.
Fury, Εὐμενίδες.
to himself, πρὸς ἑαυτόν.
at nightfall, ἅμα νυκτί.
village, κώμη.
arise, ἀναστῆναι.
country, ἀγρός.

And at the same time, having said this, he ran off along the road as though[1] ten thousand Furies were pursuing him. And Prios, still more helpless than before about the matter, remained standing in the road, and searching for the truth. 'It is necessary therefore,' said he after a time to himself, 'to go[2] myself and see Amphionidas, if in reality he is dead at all.' Thinking of these things, he arrived at nightfall at a certain village, where he had to rest. And having arrived, he conversed with all who were there about the murder, telling[3] what had happened, and asking if any one knew (knows) anything more. And while all were silent, there arose here also a farmer, saying he had himself[4] met Amphionidas a little before, journeying from the country to Thebai, and carrying a bag full of gold.

[1] § 46.
[2] See αὐτός, § 16.
[3] § 25.
[4] Nominative Infinitive, § 40.

EXERCISE CXI.

Prios: a Tale—*continued.*

VOCABULARY.

a short while, βραχύ τι.
find out the truth of, ἐλέγχω.
burst in, ἐπεισπίπτω, I.
seize, συλλαμβάνω, I.
just in time, use φθάνω, I.
before (conj.), πρίν.
be explained, φανερὸν or δῆλον γενέσθαι.

On hearing that, Prios could stand it (endured) no longer, but, after resting a short while, he got up while it was still night,[1] as though[2] he were going to the city, and himself would find out[3] the truth of the matter. And having arrived a little before midday, he hastened to the house of Amphionidas in fear,[1] and expecting that he should[4] find something terrible. And bursting into the court he perceived a noise[5] going on, and saw a man lifting up a dagger so as to kill Amphionidas. And running up he seized the murderer just in time[6] before he had struck (*inf.*) the man, and saved his friend. Then the whole thing was explained. For three men—a Thessalian and a Megarian and a Phokian—had conspired[7] to[8] murder him.

[1] Participle, § 44.
[2] § 46.
[3] Future Participle.
[4] § 42.
[5] § 51.
[6] φθάνω, § 43.
[7] § 57.
[8] ὥστε with Infin.

EXERCISE CXII.

Prios: a Tale—*continued.*

VOCABULARY.

murder, φόνος.	*become reluctant*, ἀποκνέω.
abandon, προδίδωμι, I.	*leave in lurch*, ὑπολείπω, I.
job, ἔργον.	*defer*, ἀναβάλλομαι.

And the Thessalian first, becoming alarmed, went off in flight before he accomplished[1] the murder. But the other two,[2] as he had abandoned them,[3] were unable to accomplish their plot on that day without their companion, but were minded to attempt the job on the following day about the same time. And on the following day the Megarian had[4] likewise become reluctant, and so the Phokian, being left in the lurch, was forced to again defer the murder to the morrow. And the former ones[5] as they were fleeing, one after the other, Prios met; but the last one he happened to catch on the third day actually[6] attempting the deed. And thus, owing to his being a busybody,[7] he saved (the life of) Amphionidas.

[1] πρίν and Infinitive. [2] Use Dual. [3] Causal Participle, § 47.
[4] § 57. [5] ἐκεῖνοι.
[6] Use αὐτὸς somehow. [7] § 8.

EXERCISE CXIII.

Enides.

VOCABULARY.

teacher, διδάσκαλος.	*relative*, συγγενής.
prudent, σώφρων.	*burial*, τάφος.
unseemly, ἀεικής.	*fitting, it is*, προσήκει, d.
dwell, οἰκέω.	*uncle*, θεῖος.
sufficient, ἱκανός.	*sullen of face*, σκυθρωπός.

There was a teacher by name Enides, being a man indeed very prudent, but in word sometimes strange and unseemly. And with this man dwelt many young men, living there six months in the year, that they might learn philosophy. And it was not lawful for them, while dwelling with Enides, to go away, except for some sufficient cause. And once a youth came and asked the teacher to let him go away, on the plea that[1] a relative had died. 'For I wish,' said he, 'to be present at the burial, as it is fitting for a relation.' 'But,' he said, 'and who of your friends[2] is dead?' And he replied that[3] his uncle had lately died. But Enides, growing sullen of face, said, 'I allow you then to go away: but it would have been[4] better if your father had[5] died.'

[1] § 47. [2] Ethic d. § 37 (c). [3] Acc. Inf. § 40.
[4] Ind. and Opt. with ἄν, § 69. [5] Use the Aor. Indic.

EXERCISE CXIV.

Doctors.

VOCABULARY.

north wind, βορέας.
freeze, παγῆναι (aor. pass.).
be in a bad way, δυσχερῶς διακεῖσθαι.
bystanders, οἱ παρόντες.
fetch, κομίζω.
proper, ἐπιτήδειος.
medicine, φάρμακον.
feel pain, ἀλγέω.

A Boeotian arriving at Corinth, as[1] there arose a north wind, and the water in the streets froze, fell down in the market-place and was in a very bad way. And the bystanders raised him up, as he was[1] unable to get up, and bore him to his house. And when certain persons advised to send for a Corinthian physician, the sick man did not allow them, in the idea[1] that there was only one wise physician, and he (οὗτος) a Boeotian, by name Philondas. And they sent a messenger that he might fetch Philondas. And the messenger returned bringing a letter as follows: 'My friend, I cannot come to you myself, but I will send a proper medicine if I only know about the mischief, where you first felt pain.' And the sick man bade them say,[2] 'In the market-place of the Corinthians.'

[1] 47.

[2] Insert ὅτι, but no verb required.

EXERCISE CXV.

The Chian.

VOCABULARY.

Chian, Χῖος.	*heavy*, βαρύς.
broad, εὐρύς.	*bet a talent*, περιδόσθαι περὶ ταλάντου.
cross, διαβαίνω.	*with difficulty*, μόλις.
bridge, γεφύρα.	*wet through*, διαβεβρεγμένος.
undress, ἀποδύομαι.	*give in*, ἀποκνεῖν.
bank, ὄχθος.	

A certain Chian once journeying with a companion in Asia came to a broad river which it was necessary to cross. And as there was[1] no bridge, the companion was beginning to undress, as though intending to swim. But the Chian said there was no need to cross with so much trouble, for he would manage the matter easier, by throwing him to the further bank. And he said he could not throw him, being a heavy man: for he was willing to bet him a talent of gold. And this he promised, thinking he should either cross the river without trouble, or have a talent of gold. And the Chian having accepted (the bet) and taken him, threw him into the middle of the water. And as he, saved with difficulty and wet through,[2] asked for the gold, 'But I did not promise,' said the Chian, 'to do it the first time: come now, we must not give in, but try again.'

[1] § 47.

[2] Tenses, § 64, 66.

EXERCISE CXVI.

Birds.

VOCABULARY.

Malaioi, Μαλαῖοι.	*cover*, κρύπτω.
shew, δηλόω.	*grass*, πόα.
whence, ὅθεν.	*phœnix*, φοῖνιξ (-νικ-).
construct, κατασκευάζω.	*rising*, ἀντολαί.
I am wont, εἴωθα.	*build*, οἰκοδομέω.
deposit, κατατίθεσθαι.	*stick*, κάρφος, n.

The Malaioi tell many strange stories about the birds, showing whence they know (how)[1] to construct their nests. And they tell the following[2] (tale): At first the birds by no means were wont to make nests, but deposited their eggs either openly on the grounds, or covered only with grass. But one day there came a phœnix from the rising of the sun, and having gathered together all the birds, he began to teach them how they ought[3] to build houses. And taking branches and sticks, he himself in the presence[4] of them all proceeded to[5] build a nest, very cleverly and skilfully, making it an example in order that[6] the rest might learn at the same time. And he thought that this would be pleasing to them, and that they would have much gratitude to him.

[1] Verbs with Inf. § 42.
[2] Use of Neut. Adj. § 30.
[3] Pres. Indic. or Optative.
[4] Participle.
[5] Tenses, § 59.
[6] Final, § 70.

EXERCISE CXVII.

Birds—*continued.*

VOCABULARY.

floor, ἔδαφος, n.
dove, περιστερά.
have proud thoughts of, μέγα φρονεῖν ἐπί, d.
surely, τοι.
since, ἐξ.
continue, διατελέω.
wall, τοῖχος.
thrush, κίχλη.
fly off, ἀποπέτομαι.
to this day, ἔτι καὶ νῦν.
up to, μέχρι, g.
roof, ὀροφή.

At first all were silent, and carefully watched him at work (working), considering it a gain if they shall have beautiful houses; but the phœnix first wove together some boughs so as to be a floor of the nest. And when he had finished[1] this, the dove, always having proud thoughts of herself, went away flying and calling out, 'I know surely, I know surely:' and ever since that time she only builds a floor for her eggs, but not a nest. And the phœnix none the less continued building the walls of the house: and when this was done[1] straightway the thrush flew off, calling out, 'Well,[2] well,' and most of them followed her. So that to this day the birds build up to the walls. But the swallow alone remained watching the whole work, and learned to make a roof: and therefore she alone builds a nest complete and having a roof.

[1] Participle.

[2] εὖ.

EXERCISE CXVIII.

The Sea.

VOCABULARY.

salt (adj.), ἁλμυρός.
defile, μιαίνω.
piety, εὐσέβεια.
moderate, μέτριος.
threaten, ἀπειλέω.

And the same Malaioi tell another tale about the sea, explaining how it became salt. For the water of the sea was at first, as they say, sweet like the rivers; but Zeus, in order that it might not be defiled by men and the other animals, devised the following[1] (scheme). For he gave to the king of the Malaioi a certain bag, saying it would be a great gain to him in return for his piety: for whenever he asked[2] for anything, and said,[2] 'O bag, I have need of this,' immediately, he promised, from the bag should[5] appear the thing asked for. But at the same time he ordered him to be moderate in his use[3] of the bag, and not[4] to ask for anything except what was necessary: otherwise he threatened that he should[5] suffer many dreadful things. But the king, taking the gift, was wonderfully delighted.

[1] Neuter Adjective, § 30.
[2] Use Present Optative.
[3] Participle, § 44.
[4] Negatives, § 77.
[5] Future Infinitive. See § 42.

EXERCISE CXIX.

The Sea—*continued.*

VOCABULARY.

get ready, ἑτοιμάζω.	*salt*, ἅλας, n.
banquet, δεῖπνον.	*pour out*, ἐκχέω.
good fortune, εὐτυχία.	*bitter*, πικρός.

And for a long time he used the bag very moderately, only asking for necessary things, and always receiving from it great plenty. But once he was sailing across the sea, with many companions, and as everything had[1] succeeded for him, for which he had[1] sailed out, being in a great (state of) delight he ordered the sailors to get ready a banquet to celebrate[2] his good fortune. And when everything was prepared, some one of the Malaioi told the king that they had (have) no salt. But he, thinking[3] it was necessary, asked the bag to give it, fearing however secretly somewhat, but being ashamed on account of the sailors. And immediately the bag being open proceeded to[4] pour out so much salt that the ship was sunk, and those on board at the same time: nor did it cease even[5] then, but even to this day it lies down below pouring out salt: so that the sea has become bitter.

[1] Tenses, § 57 (or, if Participle, § 47).
[2] ὡς ἐπί (*d*).
[3] Dramatic Particles, § 75.
[4] Tense, § 59.
[5] Negatives, § 78.

EXERCISE CXX.

Shooting over the Moon.

VOCABULARY.

pride one's-self on, μέγα φρονεῖν ἐπί.
Crete, Κρήτη.
Cretan, Κρής.
let fly, ἀφίημι, I.
powerfully, ἰσχυρῶς.
promise, ὑπόσχεσις, f.
new moon, νουμηνία.
make haste, ἐπείγεσθαι.

There was a certain archer in Crete, very skilful in shooting,[1] but at the same time accustomed to pride himself on his art. And once in the presence of a Boeotian, the Cretan said he was able to let fly his arrow so powerfully that it should fly over the moon. And the Boeotian with a laugh said, 'I promise to pay you a talent of gold when you have done this.'[2] For he knew of course that it was[3] impossible. But the Cretan having accepted his promise, bade him be present on the following night, when it happened to be[4] new moon. And when they were come the moon appeared about to set: accordingly the Boeotian ordered him to make haste, on the plea that the moon would disappear directly. But he, keeping silent and quiet, when[5] at last she disappeared, shot his bolt at once. And having shot, he said, 'Pay the talent: for I have shot over the moon, since she is gone under the sea, but I have shot my arrow over the sea.'

[1] Article and Infinitive, § 8.
[2] Participle, § 44.
[3] Participle, § 51.
[4] Participle, § 43.
[5] ἐπεί, with Aorist Indicative.

EXERCISE CXXI.

Education.

VOCABULARY.

magistrate, ἄρχων (-οντ-).
Κρίση, Κρισαῖοι.
to Athens, Ἀθήναζε.
sophist, σοφιστής.
at Athens, Ἀθήνησι.
fee, μισθός.
borrow, δανείζομαι.

There was a certain youth dwelling in Krise, being the son of the magistrate of the Krisaioi. And he went abroad to Athens in order that he might learn[1] philosophy from the sophists there; and when he was going away his father gave him plenty of money, so that he should be[2] able to live at Athens one year, and pay the sophists their fee. And the boy, having arrived at the city, and having met another young man who had been[3] an acquaintance (of his) previously, asked him to advise him what he ought[4] to do, and in what way to live. And he gave him much strange advice [advised many strange things], and in return for many gifts he taught him very cleverly to borrow money. Accordingly, when the year was ending, and his father asked him if the money proved sufficient which he had received at his departure, he said, 'Certainly it proved sufficient: for it was on account of this I was able to borrow the rest.'

[1] Final, § 70.
[2] Use ὥστε with the Accusative and Infinitive.
[3] Tenses, § 57.
[4] Use Present Optative of δεῖ.

Note on Interrogatives and Relatives.

Our words *which, when, where*, etc., in English (most of them beginning with *wh-*) are represented by different words in Greek according to the meaning. They are best classified as under; taking the word *where* for example we get the following various usages:—

(1.) Interrogative direct (int. dir.).

Where are you?

πού εἶ;

(2.) Interrogative indirect (int. ind.).

I don't know where you are.

οὐκ οἶδα { πού / ὅπου } εἶ.

(3.) Relative (rel.).

The place where I found.

τὸ χωρίον { οὗπερ / οὗ / ὅπου }.

And in some of them we get a fourth kind:—

(4.) Exclamatory (excl.).

What a fellow!

οἷος ἄνθρωπος.

To save repetition in the Vocabulary this table may be referred to:—

	Direct Interrog.	*Indirect Interrog.*	*Relative.*	*Exclamatory.*
where	πού	ὅπου, πού	ὅπου, οὗ, οὗπερ	—
when	πότε	ὁπότε, πότε	ὅτε, ὁπότε	—
what	τίς, τί	ὅστις (ὅ,τι) τίς, τί	ὅς, ὅστις, ὅςπερ	—
what (kind)	ποῖος	ποῖος, ὁποῖος	ὁποῖος, οἷος	οἷος
how	πῶς	ὅπως, πῶς	ὅπως, ὡς	ὡς
whence	πόθεν	ὁπόθεν, πόθεν	ὁπόθεν, ὅθεν	—
whither	ποῖ	ὅποι, ποῖ	ὅποι, οἷ, οἷπερ	—
whether / *which*	πότερος / πότερον	πότερος, ὁπότερος	—	—
who	τίς	τίς, ὅστις	ὅστις, ὅς	—
how much / *how many*	πόσος	πόσος, ὁπόσος	ὁπόσος, ὅσος	ὅσος

LIST OF VERBS.

THE following list gives the chief Irregular Tenses of the Verbs in the Vocabulary. The Compound Verbs in the Vocabulary must be looked for here under the uncompounded forms. Where the tense is not given it is Regular; where a dash is put, it is best not to use it.

	Aor. in use.	*Fut.*	*Perf.*	*Perf. Pass.*	*Aor. Pass.*
ἄγω	ἤγαγον		—	—	—
αἰνέω	ἤνεσα	αἰνέσω	—	—	ἠνέθην
αἱρέω	εἷλον			use ἁλίσκομαι	
αἰσθάνομαι	ἠσθόμην	αἰσθήσομαι	ἤσθημαι	—	—
ἀκούω	ἤκουσα	ἀκούσομαι	ἀκήκοα	—	—
ἁλίσκομαι	ἑάλων	ἁλώσομαι	ἑάλωκα	—	—
ἁμαρτάνω	ἥμαρτον	ἁμαρτήσομαι	ἡμάρτηκα	—	—
ἀναλίσκω	ἀνήλωσα	ἀναλώσω	ἀνήλωκα	—	ἀνηλώθην
ἀρέσκω	ἤρεσα	ἀρέσω	—	—	ἠρέσθην
βαίνω	ἔβην	βήσομαι	βέβηκα	—	—
βάλλω	ἔβαλον	βαλῶ	βέβληκα	βέβλημαι	ἐβλήθην
γαμέω	ἔγημα	γαμῶ	γεγάμηκα	—	—
γίγνομαι	ἐγενόμην	γενήσομαι	γεγένημαι γέγονα	—	—
δαρθάνω	ἔδαρθον	δαρθήσομαι	δεδάρθηκα	—	—
δέω			—	δέδεμαι	ἐδέθην
δίδωμι	ἔδωκα	δώσω	δέδωκα	δέδομαι	ἐδόθην
δύναμαι	ἐδυνησάμην ἐδυνήθην	δυνήσομαι	—	—	—
δύω	intr. ἔδυν				—
ἐάω	εἴασα impf. εἴων	ἐάσω	—	—	
εἰμί	—	ἔσομαι ἔσται	—	—	—
εἶμι	— imp. ἴθι, ἴτω, ἴτε, ἰτέτω, ἴτον, ἰτέτων, ἴμεν, ἴτε, ἰτόντων	—	—	—	—

εἶπον, see φημί.

	Aor. in use.	*Fut.*	*Perf.*	*Perf. Pass.*	*Aor. Pass.*
ἐλαύνω	ἤλασα	ἐλῶ	——	——	——
ἕπομαι	ἐσπόμην		——	——	——
ἔρχομαι	ἦλθον	——	ἐλήλυθα	——	——
ἐσθίω	ἔφαγον	ἔδομαι	ἐδήδοκα	——	——
εὔδω	——	——	——	——	——
εὑρίσκω	εὗρον	εὑρήσω	εὕρηκα	εὕρημαι	εὑρέθην
ἔχω	ἔσχον	ἕξω or σχήσω	——	——	——
ζάω	only imp.	——	——	——	——
ζεύγνυμι	ἔζευξα	ζεύξω	——	ἔζευγμαι	ἐζεύχθην
ζώννυμι	ἔζωσα	ζώσω	——	——	——
θάπτω	ἔθαψα	θάψω	——	τέθαμμαι	τετάφην
θιγγάνω	ἔθιγον	θίξομαι	——	——	——
θνήσκω	ἔθανον	θανοῦμαι	τέθνηκα	——	——
ἵημι	ἧκα	ἥσω	εἷκα	εἷμαι	εἵθην
	pl. εἷμεν [always use some compound]				
ἱκνέομαι	ἱκόμην	ἵξομαι	ἷγμαι	——	——
ἵστημι, tr.	ἔστησα, tr. ἔστην, intr.	στήσω, tr.	ἕστηκα, intr.	——	——
καλέω	ἐκάλεσα	καλῶ	——	κέκλημαι	ἐκλήθην
κρέμαμαι	only impf.				
κτείνω	ἔκτεινα	κτενῶ	——	——	——
λαμβάνω	ἔλαβον	λήψομαι	εἴληφα	εἴλημμαι	ἐλήφθην
λανθάνω	ἔλαθον	λήσω	——	——	——
λέγω	ἔλεξα	λέξω	——	εἴλεγμαι	ἐλέχθην
λείπω	ἔλιπον	λείψω	λέλοιπα	λέλειμμαι	ἐλείφθην
μάχομαι	ἐμαχεσάμην	μαχοῦμαι	——	——	——
μανθάνω	ἔμαθον	μαθήσομαι	μεμάθηκα	——	——
μιμνήσκω	ἔμνησα	μνήσω	——	μέμνημαι 'I remember'	ἐμνήσθην
νέω	ἔνευσα	——	——	——	——
οἶδα	impf. ᾔδειν	f. εἴσομαι	——	——	——
ὄλλυμι	ὤλεσα	ὀλῶ	ὀλώλεκα, tr. / ὄλωλα, intr.	ὠλόμην / M. aor.	ὀλοῦμαι, fut.
ὄμνυμι	ὤμοσα	ὀμοῦμαι	ὀμώμοκα	——	——
ὁράω	εἶδον	ὄψομαι	ἑώρακα	ἑώραμαι / ὤμμαι	ὤφθην
ὀσφραίνομαι	ὠσφρόμην	ὀσφρήσομαι	——	——	——

παγῆναι, see πήγνυμι.

	Aor. in use.	*Fut.*	*Perf.*	*Perf. Pass.*	*Aor. Pass.*
πάσχω	ἔπαθον	πείσομαι	πέπονθα	——	——
πείθω	ἔπεισα	πείσω	πέπεικα, tr. / πέποιθα, intr.	M. ἐπιθόμην, aor.	
πετάννυμι	ἐπέτασα	——	πέπταμαι	——	——
πέτομαι	ἐπτόμην	πτήσομαι	——	——	——
πήγνυμι	ἔπηξα	πήξω	πέπηγα, intr.	——	ἐπάγην
πίνω	ἔπιον	πίομαι	πέπωκα	——	——
πίπτω	ἔπεσον	πεσοῦμαι	πέπτωκα	——	——
πλήσσω	ἔπληξα	πλήξω	——	πέπληγμαι	ἐπλάγην
πνέω	ἔπνευσα	——	——	——	——
πυνθάνομαι	ἐπυθόμην	πεύσομαι	πέπυσμαι	——	——
ῥήγνυμι	ἔρρηξα	ῥήξω		ἔρρηγμαι	ἐρράγην
σκοπέω	ἐσκεψάμεν	σκέψομαι	ἔσκεμμαι	——	——
στῆναι, see ἵστημι.					
τείνω	ἔτεινα	τενῶ	——	τέταμαι	ἐτάθην
τελέω	ἐτέλεσα	τελῶ	——	τετέλεσμαι	ἐτελέσθην
τίθημι	ἔθηκα (ἔθεμεν)	θήσω	τέθεικα	(τέθειμαι) κεῖμαι	ἐτέθην
τιτραίνω	ἔτρησα	τρήσω	——	——	——
τρέπω	ἔτρεψα, tr. / ἐτραπόμην, M.	τρέψω	——	τέτραμμαι	
τρέφω	ἔθρεψα	θρέψω	——	τέθραμμαι	ἐτράφην
τρέχω	ἔδραμον	δραμοῦμαι	——	——	——
τυγχάνω	ἔτυχον	τεύξομαι	——	——	——
ὑπισχνέομαι	ὑπεσχόμην	ὑποσχήσομαι	ὑπέσχημαι	——	——
φαίνω	ἔφηνα	φανῶ	πέφηνα, intr.	πέφασμαι	ἐφάνην
φέρω	ἤνεγκον	οἴσω	——	——	ἠνέχθην
φεύγω	ἔφυγον	φεύξομαι	πέφευγα	——	——
φημί	εἶπον	ἐρῶ / φήσω	εἴρηκα	εἴρημαι	ἐρρήθην
φθάνω	ἔφθασα / ἔφθην	φθήσομαι	——	——	——
φθείρω	ἔφθειρα	φθερῶ	ἔφθαρκα	ἔφθαρμαι	ἐφθάρην
χέω	ἔχεα	χέω	——	κέχυμαι	ἐχύθην
χρῶμαι	ἐχρησάμην	χρήσομαι	κέχρημαι	——	——
ὠθέω has syllabic augment (ἐώθουν, ἔωσα, ἐώσθην).					
ὠνέομαι	ἐπριάμην	ὠνήσομαι and inf. ἐωνούμην.	ἐώνημαι	ἐώνημαι	ἐωνήθην

VOCABULARY.

LIST OF SYMBOLS AND ABBREVIATIONS USED.

a. *accusative.*	m. *masculine.*
adj. *adjective.*	mid. *middle voice.*
adv. *adverb.*	met. *metaphorical.*
conj. *conjunction.*	n. *neuter.*
d. *dative.*	pl. *plural.*
f. *feminine.*	s. *substantive.*
g. *genitive.*	v. *verb.*
intr. *intransitive.*	

† before a particle means that it can only occur *after* some other word in a clause.

I. after a Verb means that it is irregular, and that the Irregular Tenses will be found in the list: but compound verbs will be found in the list under the simple forms.

(-ος -ον) after an Adjective means that it has only two terminations.

The comparative and superlative suffixes are given in brackets after the adjectives: and adverbs are made by altering the -ος or -ης of the adjective into -ως (unless otherwise stated).

NOTE.—Substantives in -ος (unless otherwise stated) are declined like λόγος, and are masculine.

Substantives in -η and -α are (unless otherwise stated) feminine, and declined like φιλία and μοῦσα and τιμή.

Substantives in -ις (unless otherwise stated) are feminine, and declined like πόλις.

Substantives neuter in -α are declined like σῶμα—σώματος. Verbs, with no note of a *case* after them, if transitive in English, take the accusative.

The stem of a substantive, where it might be doubtful, is given in parentheses, as ὄρνις (-νιθ-).

A.

a, an, generally omitted.
— (*a certain, a particular*), τις.
abandon, προ-δίδωμι, I.
abash, αἰσχύνω, I.
be abashed, αἰσχύνομαι, I.
able, δυνατός, οἷός τε.
be —, δύναμαι, I.
about (*concerning*), περί, g. or d.
— (*nearly*), περί, a., μάλιστα (with numbers).
— (*around*), περί, a.
be —, μέλλω (fut. pres. or aor. inf.).
above, prep., ὑπέρ, g.
— *ground*, ὑπὲρ γῆς.
— adv., ἄνω.
abroad, θύραζε.
go —, ἀπο-δημέω (esp. aor.).
be —, ἀπο-δημέω (esp. pres. and impf.).
absent, ἀπών (-οντ-), participle.
be —, ἄπ-ειμι, I.
— — (*be abroad*), ἀπο-δημέω.
absurd, γελοῖος.
abstain, ἀπ-έχομαι, I. g.
abuse, s., λοιδορία.
—, v., ὀνειδίζω, λοιδορέω.

accept, δέχομαι.
accomplish (*finish*), ἐκ-τελέω, I.
— (*manage*), δια-πράσσω (-ξω), δια-πράσσομαι.
according to, κατά, a.
accordingly, † τοίνυν, διὰ τοῦτο, ὥστε.
account, on — *of*, διά, a., ἕνεκα, g.
on this —, διὰ τοῦτο.
accursed, κατάρατος, -ον.
accuse, αἰτιάομαι.
accustomed, εἰωθώς (-οτ-), partic.
— *to be*, εἰωθέναι.
acquaintance, γνώριμος (adj.), d.
across (*motion*), διά, g.
add, προστιθέναι, -θέσθαι, I.
admire, θαυμάζω.
admit (*make admission*), ὁμολογέω.
advise, συμ-βουλεύω, d., παρ-αινέω, d. I.
— often πείθω.
Aegaean, Αἰγαῖος.
Aetolian, Αἰτωλός.
affair, πρᾶγμα, n.
afraid of, δεδιὼς, φοβούμενος.
— *be*, φοβοῦμαι, a.
after, μετά, a.
— (*interval of*), διά, g.
long —, διὰ πολλοῦ.
one — *another*, ἐφεξῆς.
— *doing*. See Participles, § 44.
again, αὖθις, πάλιν.
against (*speak, think* —), κατά, g.
ago (*years*—), πρότερον.
agree, συν-αινέω, I. d.
agreement, σύμβασις.
according to —, κατὰ τὸ εἰρημένον.
aid, ὠφέλεια.
—, v., βοηθέω, d., ὠφελέω, a.
aim at, στοχάζομαι, g.
alarm, to be in } φοβεῖσθαι,
alarmed, to be } δεδιέναι.
becoming —, δείσας.
alas, οἴμοι, φεῦ.
alive, ζῳός, ζῶν.
all, πᾶς (-αντ-).
— *who*, — *that*, ὅσοι, ὅποσοι.
— *together*, σύμπαντες.
— *but*, μόνον οὐ, ὀλίγου δεῖν, ὀλίγου.
at — (*after neg.*), τὸ παράπαν, or οὐδαμῶς.
by — *means*, παντάπασι.
allow, ἐάω, I.
alone, μόνος.
along, κατά, a.
already, ἤδη.
also, καί.
and —, καὶ δὴ καί, καὶ μὴν καί.
altogether, πάνυ.
always, ἀεί.
among, ἐν, d.
amusing, γέλοιος.
and, καί.
— (*in continuous narrative*), often δέ.
— *also*, καὶ δὴ καί.
— *not*, οὐδέ.
— *yet*, καίτοι.
anger, ὀργή.
angry, χαλεπαίνων, partic.
to grow —, χαλεπαίνω, d.
be —, ὀργίζομαι, ἀγανακτέω, d.
to get —, χαλεπαίνω.
animal, ζῷον.
announce, ἀγγέλλω, I.
another, ἕτερος, ἄλλος.
— *time*, ἄλλοτε.
answer, ἀπο-κρίνομαι.
— (*controvert*), ἀντ-εῖπον, I.
give —, ἀπο-κρίνομαι.
antics, σκιρτήματα, pl.
any, τις.
— (*after neg.*), οὐδείς (or μη-).
— *how* (*after neg.*), οὐδαμῶς (μηδ-).
— *where* (*after neg.*), οὐδαμοῦ (μηδ-).
— *thing* (*everything*), πᾶν.

ape, πίθηκος.
apparently, use δοκεῖν, or often only δή. See Dramatic Particles, § 75.
appear (*seem*), δοκέω (δόξω) φαίνεσθαι, I.
— (*show one's-self*), φανῆναι, παρ-εῖναι, I.
— *from*, ἐκ-φανῆναι.
applause, ἔπαινος.
apple, μῆλον.
approach, προς-έρχομαι, I.
archer, τοξότης.
arise (*stand up*), ἀνα-στῆναι, I.
— (*occur*), γίγνομαι, I.
army, στρατός, στράτευμα, n.
— (opp. navy) τὸ πεζόν.
around, περί, a.
arouse, ἐξ-εγείρω.
arrive, ἀφ-ικνέομαι, I. (παρα-γίγνομαι, I.).
arrow, ὀϊστός, τόξευμα, n.
art, τέχνη.
as, conj., ὡς.
— adv., ὥσπερ, ὡσπερεί.
— *to*, a. simply.
— *regards*, περί, a.
— *though*, ὡς, καίπερ.
ashamed, *be*, αἰσχύνομαι.
Asia, Ἀσία.
ask (*question*), ἔρομαι (ἠρόμην, aor.), ἐρωτάω.
— (*favour*), αἰτέω.
— *for* (*a promised thing*), ἀπαιτέω, a.
— *to come*, παρα-καλέω (or mid.), I.
asleep (*to be*), εὕδω, καθεύδω.
— *to fall*, καταδαρθάνω, I.
ass, ὄνος.
assemble, tr., συλ-λέγω, I.
— intr., συν-έρχομαι, I.
assembly, ἐκκλησία.
call —, συγ-καλέω, I.
assist, βοηθέω, d.
assistance, βοήθεια, ὠφέλεια.
assistant, ὑπηρέτης.
associate with, συγ-γίγνομαι, I.
at (*anger*, etc.), ἐπί, d.
— (*engaged in*), ἐπί, d.
(*busy*) —, περί, a.
— (*expense*), ἀπό, g.
— *a friend's*, παρὰ φίλῳ.
— *all* (*after neg.*), τὸ παράπαν.
— *dawn*, ἅμα ἕῳ.
— *night*, νυκτός.
— *least*, †γε, †γοῦν.
Athens, Ἀθῆναι.
Athenian, Ἀθηναῖος.
attempt, ἐπιχειρέω, d.
avail one's-self of, χράομαι, d. I.
awake (intr.), ἐγερθῆναι.
aware, *to be*, οἶδα, I.. ἐπίσταμαι.
away, *go* —, ἄπειμι, I.
send —, ἀποπέμπω.
awkward, ἄγροικος.

B.

back, νῶτον.
a — *door*, ἡ ὄπισθε θύρα.
come —, ἥκω.
give —, ἀπο-δίδωμι, I.
bad, κακός (-ίων -ιστος), φαῦλος.
— adv., -ῶς.
— *way*, *to be in a*, κακῶς διακείσθαι, δυσχερῶς ἔχειν, I.
badly off, ταλαιπώρως ἔχων.
bag, θύλακος.
bank, ὄχθη.
banquet, δεῖπνον.
barbarian, βάρβαρος.
bathe, λούομαι.
battle, μάχη.
be, εἶναι, I.
how are you? πῶς ἔχεις;
— *well*, *ill*, εὖ, κακῶς ἔχειν.
beach, αἰγιαλός.
bean, κύαμος.
bear, v., φέρω, I.

bear (*hardships*), ἀνέχομαι, I., intr. (partic.).
— *down*, intr., φέρεσθαι, I.
bear, s., ἄρκτος.
beast, θηρίον, ζῶον, θήρ (-ηρός).
beat, τύπτω, πλήσσω, I.
beautiful, καλός (-ίων, -ιστος).
beauty, κάλλος, n.
because, ὅτι, ἐπεί, διότι.
bed, κλίνη.
bee, μέλισσα.
before, adv., πρότερον, πάροιθεν, πρὸ τοῦ, τὸ πρίν.
a little —, ὀλίγου πρότερον.
before, conj., πρίν (acc. inf.).
before, prep., πρό, g.
— (*motion*), πρός, a.
— *feet*, πρὸς πόδας.
beg, λιπαρέω, αἰτέω.
beggar, πτωχός.
begin, ἄρχεσθαι (inf.).
beginning, ἀρχή.
behind, prep., κατόπιν, g.
— adv., ὄπισθεν.
behold, ἰδού.
believe, πείθομαι, I., πιστεύω.
belongs, *it*, προσήκει, d. (impers.).
below, prep., ὑπό, g.
— adv., κάτω, κάτωθεν.
beside, *to be* — *one's-self*, ἐξεστάναι (perf. inf.), I. g.
besides, πρός, d.
best, ἄριστος, βέλτιστος, κάλλιστος.
bet, περι-δόσθαι (aor.), I.
to — *a talent*, περι-δόσθαι περὶ ταλάντου.
better, κρείσσων, ἀμείνων.
between, μεταξύ, g.
— *you and me is*, σοὶ πρὸς ἐμέ ἐστι.
— adv., ἐν τῷ μεταξύ, ἐν μέσῳ.
bid, κελεύω.
— *farewell*, χαίρειν εἰπεῖν, I. d.
bind, δέω, I.
bind round, περιδέω, I.
bird, ὄρνεον, ὄρνις (-νιθ-).
biting, *by*, ὀδάξ.
bitter, πικρός.
(met.) χαλεπός.
blind, τυφλός.
blood, αἷμα, n.
bloody, ᾑματωμένος.
blow, πληγή.
boast, καυχάομαι.
boat, πλοῖον.
— (*of a ship*), λέμβος.
body, σῶμα, n.
Boeotian, Βοιωτός.
bolt (*shot*), βέλος, n.
bone, ὀστοῦν.
book, βιβλίον.
bore, v., τιτραίνω, I.
borrow, δανείζομαι.
bosom, κόλπος.
both, ἀμφότεροι, ἄμφω.
— adv., καί.
bough, κλάδος.
bound, δεδεμένος.
boy, παῖς (-δο-) παιδίον.
branch, κλάδος.
brave, ἀγαθός, τολμηρός, θαρσάλεος
break, ῥήγνυμι, I.
— *across*, διαρ-ρήγνυμι, I.
breast, στῆθος, n.
brick, πλίνθος.
bridge, γεφύρα.
bright, λαμπρός.
bring, ἄγω, I., φέρω, I.
— *in*, εἰς-φέρω, I., εἰς-άγω, I.
— *to*, προς-άγω.
— *out*, ἐκ-φέρω, I.
broad, εὐρύς.
broken, διαρραγείς (-εντ-).
brother, ἀδελφός.
build, οἰκοδομέω.
burden, φορτίον.
burial, τάφος.
burst in (*rush*), ἐπ-εισ-πίπτω, I.
bury, θάπτω, I.

business, πρᾶγμα, n., τὰ πράγματα.
to manage —, πραγματεύομαι.
busybody, πολυπράγμων (-ον-).
be a —, πολυπραγμονέω.
but (*opp.* μέν), †δέ.
— (*opp.* οὐ), ἀλλὰ.
— (*strong adversative*), ἀλλά, καίτοι.
— *indeed*, ἀλλὰ γάρ.
buy, ἀγοράζω, ὠνέομαι, I.
by (*agent*), ὑπό, g.
— (*instr.*), d. only.
— (*near*), παρά, d.
(*go*) —, (*come*) —, etc., παρα-.
— *way of*, ἐπί, d.
— *this time*, ἤδη.
— *reason of*, διά, a.
bystanders, οἱ παρόντες.

C.

calculate, λογίζομαι.
call, καλέω, I.
— *together*, συγ-καλέω, I.
— (*a meeting*), συγ-καλέω, I., ποιοῦμαι.
— *out*, βοάω.
— (*name*), ὀνομάζω.
— *to witness*, μαρτύρομαι.
camp, στρατόπεδον.
capable, οἷός τε, δυνατός, ἱκανός (inf.).
— *of ruling*, ἱκανὸς ἄρχειν.
captain (*army*), λοχαγός.
— (*sea*), ναύκληρος.
capture, αἱρέω, I.
be captured, ἁλίσκομαι, I.
care, ἐπιμέλεια.
— v. (*mind*), φροντίζω, g.
I don't —, οὐ μέλει μοι.
I — *for*, μέλει μοι, g.
careful, ἐπιμελής.
—*ly*, adv., ἐπιμελῶς.
carry, φέρω, I., κομίζω.
— (*a person*), κομίζω.
carry off, φέρομαι, I.
— *away* (*goods*), ἀπο-κομίζω.
— *round*, περι-φέρω, I.
case, τὸ πρᾶγμα, n.
this is the —, τοῦτο ὧδε ἔχει.
the state of the —, τὸ πρᾶγμα.
cast, βάλλω, I., ῥίπτω.
— *away*, ἀπο-βάλλω, I.
catch, αἱρέω, I.
— (*seize*), συλ-λαβεῖν, I.
— (*overtake*), κατα-λαμβάνω, I.
cat, αἴλουρος, f.
cause, αἰτία.
be — *of*, αἴτιος εἶναι.
cave, *cavern* } ἄντρον.
cease, λήγω, παύομαι (g. or partic.)
ceaseless, ἄπαυστος, ἄπληστος.
certain, a. τις, εἷς τις.
— (*sure*), σαφής, πιστός.
certainly, †δήπου, †δή.
— (*concessive*), †μέντοι.
— (*assenting*), πάνυ γε, πῶς γάρ οὔ;
chain, δεσμός.
chair, ἕδρα, δίφρος.
chamber, οἴκημα, n.
chance, s. τύχη.
— v. τυγχάνω (partic.), I.
charge, ἐφ-ίεσθαι, I. d.
cheap, εὐτελής.
cheat, ἐξ-απατάω.
check, v. κατ-έχω, I.
chest, θήκη.
chicken, νεοσσός.
chief, ἄριστος, πρῶτος.
child, παιδίον, παῖς (-δός).
chip, κάρφος, n.
choose, αἱροῦμαι, I.
citizen, πολίτης.
city, πόλις (-εως), f.
claim, ἀξιόω.
claw, ὄνυξ (-υχ-), m.
clear, ἐμφανής, δῆλος, σαφής.
clearly, σαφῶς (verbs of *seeing*).

clearly, φανερῶς.
clever, δεινός.
climb, ἀνα-βαίνω, I.
cloak, ἱμάτιον.
close, v., συγ-κλείω.
— (*eyes*), συμ-βάλλω, I.
close to, πρός, d., ἐγγύς, g.
very —, ἐγγύτατα.
cloth, ὕφασμα, n.
clothes, ἱμάτια.
clue, σύμβολον.
no —, οὐδὲν σαφές.
coarse, ἄγροικος.
cobbler, σκυτοτόμος.
collect, συλλέγω.
collected, συνειλεγμένος, ἄθροος.
come, ἔρχομαι, I., ἀφικνοῦμαι, I.
I will —, εἶμι, I.
— (*day, night*, etc.), γίγνομαι, I.
— (interjection), ἄγε δή.
— *against*, ἐπ-έρχομαι, I.
— *back*, ἥκω.
— *forward*, παρ-έρχομαι.
— *into*, εἰς-έρχομαι, I.
— *into view*, φανερός γενέσθαι, I.
— *out*, ἐκ-φανῆναι, I.
— *near*, προς-ελθεῖν, I.
— *on* (*storms*, etc.), γίγνομαι, I.
— *to aid*, βοηθέω.
— *up*, προς-έρχομαι, I.
comedy, κωμῳδία.
comfort, παρα-μυθοῦμαι.
companion, ἑταῖρος.
compel, ἀναγκάζω.
competitor, ἀγωνιζόμενος.
complain, δεινὸν ποιεῖσθαι.
complete, v. τελέω, I.
— adj., τελεῖος, often πᾶς.
compose (*verse*), ποιέω.
— (*arrange*), δια-τίθημι, I.
comrade, ἑταῖρος.
concerning, περί, g.
condemn, κατα-κρίνω.
— *to death*, θανάτον κατα-κρίνω.
confess, ὁμολογέω.
confident, to be, θαρρεῖν.
confidently, θαρρῶν.
connected with, περί, a.
conquer, νικᾶν.
be conquered, ἡσσᾶσθαι.
conscious, be, σύν-οιδα, I.
be — *in one's heart*, σύν-οιδα ἑαυτῷ.
consequence, in — *of*, ἐκ, g.
consider, νομίζω, ποιοῦμαι.
be considered, δοκεῖν, I.
considerable, πολύς, μέγας.
conspire, συν-όμνυμι, I.
conspiracy, συνωμοσία.
construct, κατα-σκευάζω.
contain, ἔχω, I.
contend, ἀγωνίζεσθαι.
contest, ἀγών (-ῶν-), m.
continue, δια-τελεῖν (partic.), I.
contract, σύμβασις.
contribute, εἰς-φέρειν, I.
convenient, ἐπιτήδειος.
conversation, λόγος.
converse, δια-λέγομαι, d.
convey, κομίζω.
cook, μάγειρος.
cool, ψυχρός.
copper, χαλκός.
corn, σῖτος.
corpse, νεκρός, νέκυς.
couch, κλίνη.
council, βουλή.
country, χώρα, γῆ.
— (*opp. town*), ἀγρός, ἀγροί.
course, of, † δή, † δήπου, δῆλον ὅτι.
court, αὐλή.
— *yard*, αὐλή.
cover, κρύπτω.
cowardly, δειλός.
crack, διαρ-ρήγνυμι, I.
I was cracked, διερράγην.
cross, δια-βαίνω, I.
cruel, ὠμός, βίαιος.
cruelly, ὠμῶς.
cry, s., βοή.

cry, v., βοάω.
— (*loud*), φθέγγομαι.
crystal, ὕαλος, f.
crystalline, ὑάλινος.
cub, σκύμνος.
cup, ποτήριον.
cure, ἀπαλλάσσω, a. g.
current (adj.), νομιζόμενος, νενομισμένος.
curse, ἐπαράομαι.
custom, ἔθος, n., τὸ νομιζόμενον.
customary, *it is*, νομίζεται.
cut, τέμνω, I., δια-τέμνω.
— *off*, ἀπο-τέμνω, I.
— *through*, δια-τέμνω, δια-κοπτω.
Cyrus, Κῦρος.

D.

dagger, ξιφίδιον, ἐγχειρίδιον.
daily, καθ' ἡμέραν.
the daily labour, ὁ πόνος.
danger, κίνδυνος.
be in—, κινδυνεύω, inf.
dare, τολμάω.
dark, σκοτεινός.
darkness, σκότος.
dawn, ἕως, f.
at —, ἅμα ἕῳ, ἅμα τῇ ἕῳ.
day, ἡμέρα.
next —, αὐθήμερον.
even to this —, ἔτι καὶ νῦν.
to this —, ἔτι καὶ νῦν.
each —, καθ' ἡμέραν ἑκάστην.
(*so much*) *a* —, τῆς ἡμέρας.
at — *break*, ἅμα ἕῳ.
dead, adj., θανών (-όντ-).
— s., νεκρός, τεθνηκώς.
deal (*with others*), συγ-γίγνομαι, I. d. προσ-φέρεσθαι, I. d.
dealer, κάπηλος.
dear, φίλος (φίλτερος, -τατος).
death, θάνατος.
deceit, ἀπάτη.
deceive, ἀπατάω, ἐξ-απατάω.
decide, δια-γιγνώσκω, I. δια-κρίνω.
deep, βαθύς.
deer, ἔλαφος.
defeat, νικάω.
defeated, *be*, ἡσσᾶσθαι.
defend one's-self, ἀμύνεσθαι.
defer, ἀνα-βάλλεσθαι, I.
deficient, *to be*, ἐλ-λείπω, I.
defile, μιαίνω.
delight, ἡδονή, χαρά.
take —, ἥδεσθαι.
be delighted, ἥδεσθαι.
depart, ἀπ-έρχομαι, I., ἀπ-οίχομαι ἄπ-ειμι, I.
departure, use verb.
deposit, κατα-τίθεσθαι, I.
deride, ἐγγελάω, d., κατα-γελάω, g.
desert, adj., ἔρημος.
— v., ἀπο-λείπω, I.
deserve, ἄξιος εἶναι.
desire, s., πόθος, ἐπιθυμία.
— v., ἐπιθυμέω, g.
desirous, *be*, ἐπιθυμέω, ἐφ-ίεσθαι, g. I.
despatch, ἀφ-ίημι, I.
despise, κατα-φρονέω, g.
destroy (*person*), ἀπ-όλλυμι, I.
(*any thing*), δια-φθείρω, I.
(*a state of things*), παύω.
destruction, διαφθορά.
detail, *in each* —, καθ' ἕκαστον.
device, μηχανή.
devise, μηχανάομαι.
— (*with* μηχανή), ἐξ-ευρίσκω, I.
devour, ἀν-αρπάζω, κατ-εσθίω, I.
die (*natural*), τελευτάω, or often θνήσκω, I.
(*violent*), θνήσκω, ἀπο-θνήσκω, I.
differ, διαφέρω, I. g.
difficult, χαλεπός, δυσχερής.
difficulty, ἀπορία.
with —, μόλις.
dinner, δεῖπνον.
directly, εὐθύς, ταχέως.
dirty, adj., μιαρός.

dirty, v., μιαίνω.
disappear, ἀφανίζομαι.
disappoint, ἐξ-απατάω.
discern, δια-γιγνώσκω, I.
discharge (*shoot*), ἀφ-ίημι, I.
discover (*a fact*), μανθάνω, I.
— *anything*, εὑρίσκω, I., γιγνώσκω, I.
disease, νόσος.
diseased, νοσῶν (-οῦντ-).
— *to be*, νοσεῖν.
disgrace, αἰσχύνη.
disgraceful, αἰσχρός (-ίων, -ιστος).
— *ly*, adv., αἰσχρῶς.
disobedient, ἀπειθής.
disobey, ἀπειθέω, d.
disorder, ἀταξία.
display, ἐπίδειξις.
disposition, τρόπος, διάνοια.
distress (*grief*), ἄλγος, n.
— (*misery*), ταλαιπωρία.
— (*perplexity*), ἀπορία.
distressed, ἀγανακτῶν, ἀχθόμενος.
disturb, ταράσσω.
ditch, τάφρος.
divine, θεῖος.
do, δράω, ποιέω, πράσσω.
be done, often γίγνεσθαι, I.
dog, κυών (κυν-), m.
done, to have (*cease*), παύεσθαι.
done, γενόμενος, *often*.
door, θύρα.
double, διπλάσιος.
— *as much*, διπλάσιος, δὶς τοσοῦτος.
dove, περιστερά, πελειά.
drachma, δραχμή.
dragon, δρακών (-οντ-), m.
draw, ἕλκω.
— *out*, ἐξ-αιρέω, I.
dreadful, δεινός, φοβερός.
dream, ἐνύπνιον.
have a —, ἐνύπνιον ἰδεῖν.
in a —, ἔναρ.
dress, ἐσθής (-θῆτ-).
dress up, v., ἐν-σκευάζω.
drink, v., πίνω, I.
— s., ποτόν.
drive, ἐλαύνω, I., ἄγω, I.
— *out*, ἐξ-άγω, ἐξ-ελαύνω, I.
drop, v. μεθ-ίημι, I.
drowned, to be, ἀπο-πνίγομαι.
drunk, get, μεθύσκω.
— *be*, μεθύω.
—, μεθυσθείς.
drunkenness, μέθη.
dry, ξηρός.
dwell, οἰκέω.

E.

each, ἕκαστος.
— (*of two*), ἑκάτερος.
— *other*, ἀλλήλων.
— *day*, καθ' ἡμέραν ἑκάστην.
eager, be, σπουδάζειν.
— (*to do*), ἐφ-ίεσθαι, προ-θυμεῖσθαι.
— πρόθυμος.
eagle, ἀετός.
ear, οὖς (ὠτ-), n.
earnestly, σφόδρα, πρόθυμος.
earth, γῆ, χώρα.
where on —, ποῦ γῆς ;
— — (*motion*), ποῖ γῆς ;
easy, ῥᾴδιος (ῥᾴων ῥᾷστος).
— *tempered*, ῥᾴθυμος.
easily, ῥᾳδίως (— ᾷον — ᾷστα).
eat, ἐσθίω, I.
— *up*, κατ-εσθίω, I.
egg, ᾠόν.
Egyptian, Αἰγύπτιος.
eight, ὀκτώ.
either, ἤ.
elapse, use γενέσθαι, I.
elder, γεραίτερος.
eldest, γεραίτατος.
elect, αἱροῦμαι, I., χειροτονέω.
elephant, ἐλέφας (-αντ-), m.
emerald, σμάραγδος, f.

employ, χρῶμαι, d.
end, s., τέλος, n., τελευτή.
— v. intr., τελευτάω.
— tr., τελέω, ἐκ-τελέω, I.
endure, tr., φέρω, I.
— intr., ἀν-έχομαι, I.
enemy (*private*), ἐχθρός (-ίων-ίστος).
— (*public*) πολέμιος.
enough, ἱκανός.
— adv., ἱκανῶς.
enrage, ὀργίζω.
enraged, *be*, ὀργίζομαι, d.
entangle, ἐμποδίζω.
entertain, ξενίζω.
entreat, λιπαρέω.
entrust, ἐπι-τρέπω, a.d.
equal, ἴσος.
escape, φυγή, ἀποφυγή.
—, v., ἐκ-φεύγω, I.
have escaped, οἶχομαι.
— *notice*, λανθάνω, I.
especially, μάλιστα, οὐχ ἥκιστα.
for other reasons and —, ἄλλως τε καί.
establish, καθ-ίστημι, I.
estate, ἀγρός.
(*wealth*). χρήματα, pl.
eternal, ἀΐδιος-ον.
Ethiopian, Αἰθίοψ.
even, καί.
and —, καὶ μὴν καί, . . . †δε . . . καί.
not —, οὐδέ.
every, πᾶς, ἅπας.
— *body*, πάντες, ἅπαντες (οἱ ἄνθρωποι).
— *thing*, πᾶν, πάντα.
— *where*, πανταχοῦ.
— *way*, πάντῃ, παντάπασι.
evidence, μαρτύριον.
evident, δῆλος, φανερός.
evidently, use φαίνομαι (§ 43), I.
— or, δῆλός εἰμι (§ 32).
— or, φανερῶς, δῆλον ὅτι, δή (§ 75).
evil, κακός (-ίων-ιστος), φαῦλος.
— s., κακόν.
examine, ἐξετάζω.
— (*look at*), σκοπέω, I.
— *thoroughly*, δια-σκέψασθαι.
example, παράδειγμα, n.
for —, αὐτίκα.
excellent, ἀγαθός (ἀμείνων ἄριστος) ἄριστος.
to be —, εὖ ἔχειν, I.
excessive, περισσός.
excessively, ὑπερφυῶς, σφόδρα, πάνυ.
except, adv., πλήν, πλὴν εἰ μή, εἰ μή.
— prep., πλήν, g.
excuse, πρόφασις, f.
— *make*, προφασίζομαι.
— v., do.
— *one's-self*, ἀπολογοῦμαι.
execute, τελέω, I.
exhausted, *to be*, ἀπείρηκα, perf.
expect, ἐλπίζω, προσδοκάω.
expedition, στρατεία.
expense, δαπάνη.
expensive, πολυτελής.
expensiveness, πολυτέλεια.
experience, ἐμπειρία.
experienced, ἔμπειρος, -ον, g.
explain, διηγέομαι, δείκνυμι, I., δηλόω.
explained, *to be*, φανερόν γίγνεσθαι.
export, ἐκ-φέρω, I., ἐκ-κομίζω.
extent, *to a wonderful*, θαυμάσιον ὅσον.
extreme, ἔσχατος.
extremely, ἄγαν, σφόδρα, superl.

F.

fable, μῦθος.
face, ὄψις.
facing, τετραμμένος πρός.
faith, πίστις.
faithful, πιστός.

faithless, ἄπιστος.
fall, πίπτω, I.
— *into* (*danger*, *suspicion*, etc.), καταστῆναι ἐς, I.
— *to* (*doing*), τραπέσθαι, I.
— *down*, κατα-πίπτω, I.
— *in with*, ἐν-τυγχάνω, I., περι-τυγχάνω, I. d.
— *asleep*, κατα-δαρθάνω, I.
false, ψευδής.
—*hood*, ψεῦδος, n.
fame, εὔκλεια.
famine, λιμός, n.
famous, ἐλλόγιμος.
far, μακράν.
— *away*, μακράν, πόρρω.
be — *off*, μακρὰν ἀπ-εῖναι, I.
so — *off*, διὰ τοσούτου.
from —, πόρρωθεν.
on the — *side of*, ἐν τῷ ἐπέκεινα, g.
farewell, χαῖρε, pl. χαίρετε.
bid —, χαίρειν εἰπεῖν, I. d.
farmer, γεωργός.
fasten, δέω.
with leg —*ed on*, ὑπο-δεδεμένος πόδα.
fat, παχύς.
father, πατήρ (-τρός).
fault, αἰτία.
find —, αἰτιάομαι, μέμφομαι.
favour, s., χάρις (-τος), f.
— v., θεραπεύω, a.
fear, φόβος.
— v., φοβοῦμαι, δέδοικα.
feast, δεῖπνον.
— (*festival*), ἑορτή.
— v., δειπνέω.
feather, πτερόν.
fee, μισθός.
feel (*perceive*), αἰσθάνομαι, I.
how do you — ? πῶς ἔχεις ;
— *pain*, ἀλγέω, ὀδυνάομαι.
fellow (*man*), ἄνθρωπος.
(*companion*), ἑταιρος.
fetch, κομίζω.
few, ὀλίγοι, παῦροι.
field, ἀγρός.
fifty, πεντήκοντα.
fight, μάχη.
—v., μάχομαι, I.
find, εὑρίσκω, I.
—*out*, ἐξ-ευρίσκω, κατα-μανθάνω.
— — *truth of*, ἐλέγχω, ἐξελέγχω.
one's-self in peril, κατα-στῆναι ἐς, I.
finger, δάκτυλος.
finish, ἐκ-τελέω, I.
fire, πῦρ (-ρός), n.
fires, πυρά.
firm, ἔμπεδος.
first, πρῶτος.
— (*of two*), πρότερος.
— adv., πρότερον (*earlier*).
— adv., πρῶτον (*first of all*).
at —, τὸ πρῶτον.
fish, ἰχθύς.
fit, *it is*, προσήκει, πρέπει, d.
fitting, *it is*, do.
five, πέντε.
fixed on, ἐμπεπηγώς (-οτ-).
flee, φεύγω, I.
— *away*, ἀπο-φεύγω, I.
fleet, ναυτικόν.
flight, φυγή.
in —, φεύγων.
floor, ἔδαφος, n.
fly, πέτομαι, I.
— *off*, ἀπο-πέτομαι, I.
let —, ἀφ-ίημι, I.
— (*flee*), φεύγω, I.
fodder, χιλός.
follow (*as follows*). See *following*.
— v., ἀκολουθέω, d., ἕπομαι, I. d.
— (*in train of*), συν-έπομαι, I. d.
following (*words*, *manner*, etc.), τοιόσδε.
— (*day*), ὑστεραῖος.
on the — *day*, τῇ ὑστεραίᾳ.

folly, ἄνοια, ἀφροσύνη.
food, σιτία.
fool. See *foolish*.
foolish, μῶρος, ἀνόητος, ἄφρων.
foolishly, ἀνοήτως.
foot, πούς (-οδ-), m.
for, particle, †γάρ.
— prep., d. simply.
(*with view to*), ἐπί, d., εἰς, a.
(*as regards*), εἰς, a., or a. *simply*.
(*ask* —) a.
— (*a length of time*), a.
— *a time*, χρόνον τινά.
in return —, ἀντί, g.
(*fear*) —, d. or περί, g. or d.
— (*owing to*), διά, a.
— (*to obtain*), ἐπί, a.
— (*towards*), ἐπί, a. or ἐπί, g.
forbid, ἀπ-εῖπον, ἀπ-αγορεύω (μή).
forbidden, ἀπόρρητος, -ον.
force, s., δύναμις, βία.
— v., ἀναγκάζω.
foresee, προ-νοέω.
forest, ὕλη.
foretell, προ-εῖπον.
forethought, πρόνοια.
forgive, συγ-γιγνώσκω, I. d.
form, ἰδέα, εἶδος, n.
former, πρότερος.
the — *ones*, οἱ πρίν, οἱ πρότερον.
formerly, πρότερον, πρίν.
fortification, τειχισμός.
fortress, χωρίον, τείχισμα, n.
fortune, τύχη.
good —, εὐτυχία.
forwards (*motion*), εἰς τὸ πρόσθεν.
to come —, παρ-ελθεῖν, I.
four, τέσσαρες.
— *times*, τετράκις.
fourth, τέταρτος.
for — *time*, τὸ τέταρτον.
fox, ἀλώπηξ (-πεκ-), f.
free, ἐλεύθερος.
set —, λύω, ἐλευθερόω.
freedom, ἐλευθερία.
freeze, παγῆναι, I.
friend, φίλος.
friendliness, φιλία.
friendly, φίλος, φίλιος.
friendship, φιλία.
fright, φόβος.
frighten, φοβέω.
frightened, δεδιώς, φοβούμενος.
— *to be*, φοβεῖσθαι, g.
from, ἀπό, g.
(*away*) —, ἀπό, g.
— (*a feeling*), διά, a., ὑπό, g., d. simply.
— (*a point of time*), ἐκ, g.
(*receive*) —, παρά, g.
(*give or pass*) —, παρά, g.
(*suffer*) —, ὑπό, g.
(*relieve, free, loose*, etc.) —, g. simply.
fruit, καρπός.
full, πλέως, μεστός, πλήρης.
— *length*, ποδήρης.
furnish, παρ-έχω, I.
further, ὁ πέρα.
fury (*rage*), ὀργή.
(*personified*), Ἐρινύς, Εὐμενίς (-δός), f.
future, μέλλων (-οντ-).
for the —, τὸ λοιπόν.
— — (*after neg.*), τοῦ λοιποῦ.

G.

gain, s., κέρδος, n.
— v., κτῶμαι.
garment, ἱμάτιον.
gather, tr., συλ-λέγω.
— intr., συλ-λεγῆναι.
gathering, συλλογος.
general, στρατηγός.
gesture, σχῆμα, n.
get (*receive*), λαμβάνω, I.
— *on*, ἔχω (*how do you get on, to get on well*, etc.).
— *angry*, χαλεπαίνω.

get drunk, μεθύω.
— *ready*, ἑτοιμάζω, παρα-σκευάζω.
— *safe*, σώζεσθαι.
— *up*, ἀνα-στῆναι.
gift, δῶρον.
gird, περι-ζώννυμι, I.
— *on self*, do., med.
give, δίδωμι, I.
— *back*, ἀπό-δίδωμι.
— (*pleasure, fear*, etc.), παρ-έχω, I.
— *share of*, μετα-δίδωμι, I.
— *in*, ἐν-δίδωμι, I.
— *up*, ἀπο-λείπω, προ-δίδωμι, I.
glad, ἄσμενος.
gladly, ἀσμένως.
gloomy (*face*), σκυθρωπός.
glory, κλέος, n.
go, ἔρχομαι, I., εἶμι, I., χωρεῖν, ἀφικνεῖσθαι, I., βαίνω, I.
— *away*, ἄπ-ειμι, I., ἀπ-οίχομαι.
— — (*by sea*), ἀπ-άγεσθαι.
— — (*from home*), ἀπο-δημέω.
— *back*, ἀπο-χωρεῖν, I.
— *by*, παρ-ιέναι, I., παρ-ελθεῖν, I.
— *in*, εἰσ-ελθεῖν, εἰσ-ιέναι, I.
— *on*, προ-ιέναι, I., προ-έρχομαι, I.
— — (*happen*), γίγνομαι, I.
— *off*, ἀπ-οίχομαι.
— *on board*, ἐμ-βαίνω, ἐς-βαίνω, I.
— *out*, ἐξ-ιέναι, ἐξ-έρχομαι.
— *with*, ἕπομαι, I., συν-έπομαι.
— *up to*, προσ-ελθεῖν, I. d.
goat, she, χίμαιρα.
gold, χρυσός.
golden, χρυσοῦς.
good, ἀγαθός, ἐσθλός, χρηστός, σπουδαῖος.
— *fortune*, εὐτυχία.
— *nature*, ἐπιείκεια.
— *natured*, ἐπιεικής, εὐήθης.
— *to do* —, ὠφελεῖν.
goodwill, εὔνοια.
goods (*properly*), χρήματα (plur.), πλοῦτος.
— (*wares*), φορτία.
govern, ἄρχω, g.
governor, ἄρχων (-οντ-).
government, ἀρχή.
graceful, χαριείς (-έντ-).
gracefully, χαριέντως.
grant, δίδωμι, I.
— (*pardon*), ἔχω, I.
grass, πόα.
grateful, to be, χάριν ἔχω, I.
— —, *very*, πολλήν χάριν ἔχω.
gratitude, χάρις (-ιτ-), f.
feel, give, have —, χάριν ἔχειν, εἰδέναι.
great, μέγας (μείζων, μέγιστος).
so —, τοσοῦτος.
in — *fear*, ἐν πολλῷ φόβῳ.
greatly, μεγάλως, σφόδρα, λίαν.
Greece, Ἑλλας (-αδ-), f.
Greek, Ἕλλην (-ην-).
greet, ἀσπάζομαι.
grief, λυπή.
grieve, λυπέω.
grind, τρίβω.
ground, γῆ, δάπεδον.
above —, ὑπὲρ γῆς.
on the —, χαμαί.
under —, ὑπὸ γῆς.
grovel, προκεισθαι.
grow (*become*), γίγνομαι, I.
guard, φύλαξ (-κος).
— v., φυλάσσω.
guardian, ἐπίτροπος.
gymnastics, γυμναστική.

H.

half, ἡμίσυς.
the — *of*, τὸ ἡμίσυ, g.
hand, χείρ (χερός, χειρός), f.
at — *of*, ὑπό, g.
hand over, παρα-δίδωμι, I.

hang, tr., ἀπάγχω.
— intr., κρέμαμαι, I.
happen (*chance*), τυγχάνω, I., partic.
(*occur*), γίγνομαι, I.
harbour, λιμήν (-εν-).
hard (*difficult*), χαλεπός.
lit., στερρός.
hare, λαγώς.
haste, ἐπείγεσθαι.
make —, do.
hasten, tr., σπεύδω.
hate, ἀπέχθεια, ἔχθρα.
hateful, ἐχθρός (-ίων, -ιστος).
have, ἔχω, I.
— *often*, use ἔστι (*I have* = ἔστι μοι).
— *to*, use δεῖ, or ἀνάγκη.
he. See Personal Pronouns in Hints. § 14 *sqq*.
head, κεφαλή.
heal, ἰάομαι.
health, ὑγίεια.
healthy, ὑγιής (*persons*).
ὑγιεινός (*things*).
hear, ἀκούω, I.
(*learn*), πυνθάνομαι, I.
hearer, ὁ ἀκούων.
heart, καρδία, διάνοια.
hearty, πρόθυμος.
heat, καῦμα, n.
heavy, βαρύς.
help, s., βοήθεια, ὠφέλεια.
— v., ὠφελεῖν, a. βοηθεῖν, d.
helpless, ἀμήχανος, ἄπορος.
— *to be*, ἀπορεῖν, ἐν ἀπορίᾳ εἶναι, ἀμηχάνως ἔχειν.
here, ἐνταῦθα.
to be —, παρ-εῖναι, I.
hidden, κρυπτός, κεκρυμμένος.
hide, κρύπτω.
high, ὑψηλός.
— adv., ὑψοῦ.
from on —, ὕψοθεν.
hill, λόφος.
him, αὐτόν. See Personal Pronouns, § 14 *sqq*.
himself, nom. αὐτός. See § 16.
hinder, κωλύω.
hindrance, κώλυμα, n.
be a —, ἐμποδὼν εἶναι, d.
his. See Possessive Pronouns, § 18, 20.
hit, πατάσσω, πλήσσω, I.
hither, δεῦρο.
hold, ἔχω.
— *up*, ἀν-έχω, ἐπ-αίρω.
hole, τρῆμα, n.
hollow, κοῖλος.
home, οἶκος.
at —, οἴκοι.
— (*motion to*), οἴκαδε.
from, οἴκοθεν.
honest, δίκαιος, ἐπιεικής.
(*respectable*), σπουδαῖος.
honour, τιμή.
— v., τιμάω.
hop, πηδάω.
hope, s., ἐλπίς (-ίδ-), f.
— v., ἐλπίζω.
hopeless, ἀνέλπιστος, -ον.
horn, κέρας (-ατος, -αος, -ως), n.
horse, s., ἵππος.
— adj., ἱππικός.
hospitable, φιλόξενος.
hostess, πανδοκευτρία.
hostile, δυσμενής, ἐχθρός (-ίων, -ιστος).
hot, θερμός.
house, οἶκος, οἰκία.
at — *of*, παρά, d.
to — *of*, παρά, a.
[1]*how*, interrog., πῶς.
— oblique int., ὅπως, ὡς.
— relative, ὡς.
— *are you?* πῶς ἔχεις;
— *many*, direct int., πόσος.
— — indirect int., ὁπόσος or ὅσος.

[1] See Note before Vocabulary.

how many, exclam., ὅσος.
— *much*, ὅσος.
— — with comparative, πόσῳ, ὅσῳ.
however, particle, †μέντοι.
— *little*, ὁποσοσοῦν.
hundred, ἑκατόν.
hunger, λιμός.
hungry, be, πεινάω.
hunt, θηρεύω.
hunting, s., θήρα.
— *ground*, θήρα.
hunter, θηρευτής.
hurry, σπουδή.
— v., σπεύδω.

I.

I, ἐγώ.
— *for my part*, ἔγωγε.
Iberia, Ἰβηρία.
if, εἰ.
ignorant, ἀμαθής.
ill, κακῶς.
(*bear*) —, χαλεπῶς.
be —, νοσεῖν.
imitate, μιμέομαι.
immediately, εὐθύς.
immortal, ἀθάνατος, -ον.
impiety, ἀσέβεια.
impious, ἀσεβής.
impossible, ἀδύνατος, -ον.
impudence, ἀναίδεια.
imprudent, ἀναιδής.
in, ἐν, d.
— (*as to*), d. or a.
— (*as part of*), g.
late — *day*, ὀψὲ τῆς ἡμέρας.
— *night*, τῆς νυκτός.
— *turn*, ἐφεξῆς.
— *return for*, ἀντί, g.
— *fear*, *delight*, etc., use Participles.
incredible, ἄπιστος, -ον.
indeed, †μέν, †δή, †μέντοι.
— (*very*), πάνυ.
indeed, nor —, οὐδ' οὖν.
and —, καὶ μέντοι.
Indian, Ἰνδός.
indifference, ῥᾳθυμία.
indignant, ἀγανακτῶν.
— *to be*, ἀγανακτῶ, σχετλιάζω, δεινὸν ποιεῖσθαι.
indignation, ὀργή.
inexperienced, ἄπειρος, -ον, g.
inferior (*poor*, *bad*), φαῦλος.
— (*worse*), κακίων.
inhabit, οἰκέω.
inhabitants, οἱ ἐνοικοῦντες, οἱ ἐκεῖ.
injure (*person*), ἀδικέω.
— (*thing*), βλάπτω.
injustice, ἀδικία.
inn, πανδοκεῖον.
inscribe, ἐγ-γράφω.
insist, δι-ϊσχυρίζομαι.
inspect, σκοπεῖν, I., δια-σκοπεῖν, I.
insult, ὑβρίζω, ἐπηρεάζω, προ-πηλακίζω.
intelligent, φρόνιμος, συνετός.
intend (*purpose*), δια-νοεῖσθαι, ἐν νῷ ἔχειν.
(*be about*), μέλλω.
intention, διάνοια, ἐπίνοια.
interest, σπουδή.
interval, at — *of*, διά, g.
after no long —, οὐ διὰ μακροῦ.
at — *of* — *years*, διὰ — ἐτῶν.
into, εἰς, a.
invent (*device*), εὑρίσκω, I.
— (*story*), πλάσσω.
island, νῆσος, f.
itself, αὐτός.

J.

jar, πίθος.
jest, σκώπτω, παίζω.
— s., παιδιά.
in —, παίζων, partic.
jewel, λίθος, f.
job, ἔργον.

journey, s. ὁδός, f.
— v., ὁδοιπορεῖν.
joy, χαρά.
judge, κριτής, δικαστής.
jugged hare, λαγῷα, n. pl.
jump, πηδάω.
— *up*, ἐκ-πηδάω, ἀνα-.
— *down*, κατα-πηδάω.
just, δίκαιος.
— (particle), often †δή, or omitted.
— *now*, ἀρτίως, νῦν δή.
— *as*, ὥσπερ.
— *in time*, use φθάνω, I. See § 43.

K.

keep, ἔχω, I.
— (*watch*), φυλάσσω.
— (*horses*, etc.), τρέφω, I.
— *away*, ἀπ-έχομαι, I.
— *silent*, σιγῶ.
— *quiet*, ἡσυχάζω.
key, κλείς (-ειδός), I.
kill, ἀπο-κτείνω, I.
— pass., ἀπο-θνήσκω, I.
kind, s., γένος, n. ἰδέα.
a — *of*, †τις.
all — *of*, παντοῖος.
what — *of*, ποῖος, int. (ὅποιος οἷος, rel. indirect).
this — *of*, τοιοῦτος.
that — *of*, τοιοῦτος.
— adj., φιλάνθρωπος, ἐπιεικής.
— *hearted*, φιλάνθρωπος, -ον.
kindle, ἅπτω.
kindly, φιλίως, φιλικῶς, εὐμενῶς.
king, βασιλεύς (-έως).
knife, μάχαιρα, f.
knock, κόπτω.
know (*person*), γιγνώσκω, I.
— (*anything*), οἶδα, I. ἐπίσταμαι.
— *how to*, ἐπίσταμαι, inf.
knowing, ἐπιστήμων, g., σοφός.
without —, use λανθάνω, I., § 43.
knowingly, ἐπιστημόνως.
known, γνώριμος, -ον.

L.

labour, s., πόνος.
— v., πονέω.
lack, χρεία, ἔνδεια.
lake, λίμνη.
lamb, ἀμνός (gen. ἀρνός, d. ἀρνί, etc.).
lame, χωλός.
lament, ὀδύρομαι.
land, γῆ.
— (*estate*), ἀγρός.
language, γλῶσσα.
large, μέγας, pl. μεγάλοι.
last, ὕστατος, τελευταῖος.
the — *one*, ὁ τελευταῖος.
at —, τέλος.
late, ὀψέ.
lately, νεωστί, νῦν δὴ (*just now*).
laugh, γελάω, I.
— *at*, ἐγγελᾶν, d.
laughable, γελοῖος.
laughter, γέλως (-ωτ-), m.
law, νόμος.
lawful, *it is*, ἔξεστι, d.
law-court, δικαστήριον.
lay, τίθημι, I.
— *down* (*law*), θέσθαι, I.
— — *one's self*, κοιμάομαι.
— — (*anything*), κατα-τίθημι, I.
lazy, ἀργός, ἀπράγμων.
lead, ἄγω, I.
— *the way*, ἡγέομαι.
— *on*, προ-άγω.
leader, ἡγεμών (-όνος).
leaf, φύλλον.
learn, μανθάνω, I., κατα-μανθάνω, I.
— (*news*), πυνθάνομαι, I.
least, ἥκιστος.
— adv., ἥκιστα.
at —, †γε †γοῦν.

leave, λείπω, I.
— *in the lurch*, ὑπο-λείπω, I.
ask —, αἰτεῖν, or αἰτεῖν ἐξ-εἶναι.
left, ἀριστερός.
— *hand*, ἡ ἀριστερά.
leg, σκέλος, n.
less, ἧσσων (adj.).
ἧσσον, (adv.).
no —, οὐδὲν ἧσσον.
let, ἐάω.
— *go*, μεθ-ίημι, ἀφ-ίημι, I.
— *fly*, ἀφ-ίημι.
letter, ἐπιστολή.
lick, λείχω, a.
lie, ψεῦδος, n.
tell —, ψευδῆ εἰπεῖν.
lie, v., κεῖμαι.
— *down*, κατα-κεῖμαι.
— *to rest*, κοιμάομαι.
life, βίος.
lift up, αἴρω, ἐπ-αίρω.
— *weapon*, ἐπ-αίρω.
light, φάος, n.
lightning, ἀστραπή.
like, ὅμοιος, d.
— *often*, ὥσπερ.
in — *manner*, ὡσαύτως, ὁμοίως, τὸν αὐτὸν τρόπον.
— *wise*, ὡσαύτως.
line, γραμμή.
linger, δια-τρίβω.
lion, λέων (-οντ-).
lioness, λέαινα.
listen (*obey*), πείθεσθαι, I.
— (*hear*), ἀκούω, g. I.
little, ὀλίγος, μικρός.
after a —, δι' ὀλίγου.
a —, ὀλίγον.
for a — (*while*), μικρόν τινα χρόνον, or βραχύ τι.
a — *before*, ὀλίγον πρότερον.
— *by* —, κατὰ μικρόν.
live (*be alive*), ζῆν, I.
— (*dwell*), οἰκέω.
— (*pass time*), δι-άγω, I.
live (*conduct life*), διαιτάομαι.
loaf, ἄρτος.
long, μακρός.
for a — *time*, πάλαι, or μακρόν χρόνον.
not — *after*, οὐ διὰ πολλοῦ.
a — *way*, διὰ πολλοῦ.
no longer, οὐκέτι.
look at, προσ-βλέπω.
— — (*examine*), σκοπέω, I.
— *into*, βλέπω εἰς.
loom, ἱστός.
lose, ἀπ-όλλυμι, I.
loss, *at a*, ἄπορος, -ον.
to be —, ἀπορέω, ἐν ἀπορίᾳ εἶναι.
loud, μέγας.
— adv., μέγα, σφόδρα.
— adv. compar., μεῖζον.
love, s., φιλία.
— (*passionate*), ἔρως (-ωτ-).
— v., φιλέω, a.
— (*passionate*), ἐράω, g.
lurch. See *leave*.
lying, κείμενος, κατακείμενος.

M.

mad, μαινόμενος, ἄφρων, μεμηνώς (-οτ-).
madness, μανία.
magistrate, ἄρχων (-οντ-).
magnificence, μεγαλοπρέπεια.
magnificent, μεγαλοπρεπής.
maid, *maiden*, παρθένος, κόρη.
maid-servant, θεράπαινα.
majority, οἱ πλείονες.
maintain, τρέφω.
make, ποιεῖν, κατα-σκευάζειν.
— *for one's-self*, ποιεῖσθαι.
— (*peace, war, agreement*), ποιεῖσθαι.
— *speech*, λέγω.
— *haste*, σπεύδω, ἐπείγομαι.

make, passive, often γίγνεσθαι, I.
man, ἀνήρ (-νδρο-), ἄνθρωπος.
manage (*accomplish*), δια-τελέω, δια-πράσσομαι.
— (*arrange*), δι-οικέω.
manger, φάτνη.
manifest, φανερός.
mankind, ἄνθρωποι.
manner, τρόπος.
all — *of*, παντοῖος.
in like —, ὁμοίως.
in a marvellous —, θαυμασίως ὡς.
in a . . . —, adv., from adj.
manufacture, ποιεῖν.
many, πολλοί.
so —, τοσοῦτος.
as — *as*, ὅσος.
in — *ways*, πολλαχῆ.
march, πορεύεσθαι, στρατεύομαι.
market, ἀγορά.
marriage, γάμος.
marry, γαμέω, I.
marvel, θαῦμα, n.
marvellous, θαυμάσιος, θαυμαστός.
in a — *manner*, θαυμασίως ὡς.
mast, ἱστός.
master, δεσπότης.
matter, πρᾶγμα, n.
what is the —, τί πάσχεις, I.
no —, ἀμέλει, θάρσει.
mean, v. λέγω.
in the — *time*, ἐν τούτῳ.
meanwhile, ἐν τούτῳ.
means, μηχανή.
by — *of*, διά, g.
by some —, †πως, μηχανῇ τινι.
by all —, παντάπασι.
by no —, ἥκιστα, οὐδαμῶς.
meat, κρέας, n. (g. -ως).
medicine, φάρμακον.
meet (*by chance*), περι-τυγχάνω, I. d.
— (*by appointment*), συν-ελθεῖν, I.
meeting, σύνοδος, f.
— (*formal*), σύλλογος.
Megarian, Μεγαρεύς.
methinks, †που, οἶμαι.
mid-day, μεσημβρία.
middle, } μέσος.
midst, }
into the —, ἐς μέσον.
in the —, ἐν μέσῳ.
mighty, μέγας.
most —, μέγιστος.
mind, νοῦς, διάνοια.
have a —, ἐν νῷ ἔχειν, I., δια-νοεῖσθαι.
have in —, ἐνθυμεῖσθαι.
am out of my —, μέμηνα.
mind, v., φροντίζω, g., μέλει μοι, g.
am minded, ἐν νῷ ἔχω, I.
never — (*resignation*), ἀμέλει.
— — (*encouragement*), θάρσει.
mine, ἐμός.
minister, ὑπηρέτης.
mirror, κάτοπτρον.
mischief, κακόν.
miserable, ταλαίπωρος, -ον.
be —, κακῶς ἔχω, ταλαιπωρέω.
miserly, αἰσχροκερδής.
mock, σκώπτω, ἐγ-γελάω, I. d.
moderate, μέτριος.
modest, to be —, σωφρονέω, αἰσχύνομαι.
— σώφρων (-ον-).
modesty, σωφροσύνη, αἰδώς (-οῦς), f.
moment, at the present —, ἐν τῷ παρόντι.
money, ἀργύριον.
month, μήν (-νός), m.
moon, σελήνη.
new —, νουμηνία.
more, adj., πλέων, πλείων.
— adv., μᾶλλον.
no —, οὐκέτι.
any — (*after neg.*), οὐκέτι.
none the —, οὐδὲν μᾶλλον.

more, not a whit the —, οὐδέν τι μᾶλλον.
nothing —, οὐδὲν ἔτι.
many —, πολλῷ πλείονες, πολλοὶ ἔτι.
morning, ἕως (-οῦς).
in the —, ἅμ' ἕῳ, πρῳ τῆς ἡμέρας.
moreover, and, καὶ δὴ καί.
morrow, ἡ ὑστεραία, ἡ αὐρίον.
most, adj., οἱ πολλοί.
— adv., μάλιστα, οὐχ ἥκιστα.
— *of all*, μάλιστα πάντων.
— *of them*, οἱ πολλοὶ αὐτῶν.
— (with adj.), superlative.
for the — *part*, ὡς ἐπὶ τὸ πολύ.
mother, μήτηρ (-τρός).
mount, v., ἐπί-βαίνω, I.
mountain, ὄρος, n.
mouth, στόμα, n.
move, tr., κινέω.
— intr., κινεῖσθαι.
much, πολύς.
as — *as*, ὅσον, ὅσα.
so —, τοσοῦτον.
adv. σφόδρα, πάνυ, μάλα.
how —, ὅσος.
— — (with comp.), ὅσῳ.
so — „ τοσούτῳ.
mud, βόρβορος, πηλός.
multitude, πλῆθος, n.
murder, φόνος.
— v., φονεύω, ἀπο-κτείνω, I.
must (*duty*), δεῖ (acc. inf.).
— (*necessity*), ἀνάγκη (acc. inf.).
my, ἐμός.
— *self*, αὐτός, g. ἐμαυτοῦ.
mysteries, μυστήρια, pl.

N.

naked, γυμνός.
name, s., ὄνομα, n.
— v., ὀνομάζω.
native land, πατρίς (-ίδ-), f.
natural, εἰκός.
as is —, ὡς εἰκός.
naturally, εἰκότως, ὡς εἰκός.
— (less emphatic), δή.
nature, φύσις.
by —, φύσει.
be by —, πεφυκέναι, or φύσει εἶναι.
near, ἐγγύς, g. πλησίον.
nearly, ἐγγυς, σχεδόν, ὀλίγου, ὀλίγου δεῖν.
necessary, ἀναγκαῖος.
it is —, ἀνάγκη (acc. inf.), ἀναγκαῖόν ἐστι.
— — (*notion of duty*), δεῖ (acc. inf.).
necessity, ἀνάγκη.
neck, τράχηλος.
need, v., δέομαι, g.
— s., ἔνδεια.
there is —, δεῖ, g. (or acc. inf.).
there is no —, οὐδὲν δεῖ.
I have — *of*, δεῖ μοι, g.
in — *of*, δεόμενος, g.
needful, it is, δεῖ.
needs, one must (*necessity*), ἀνάγκη.
— (*duty*), δεῖ.
neglect, v., ἀμελέω, g.
negligence, ἀμέλεια.
— (*easy going*), ῥᾳθυμία.
neighbour, γείτων (-ον-), ὁ πλησίον.
neither, οὔτε . . . οὔτε (μήτε). See § 77.
nest, νεοσσιά.
never, οὔποτε, οὐδέποτε.
— *mind*. See *mind*.
nevertheless, ὅμως, †μέντοι.
— — (*at beginning*), οὐ μὴν ἀλλά.
new, καινός, νέος.
— *moon*, νουμηνία.
next (*nearest*), ὁ ἐγγυτάτω.
— *day*, τῇ ὑστεραίᾳ.
nice, σπουδαῖος, ἡδύς (-ίων, -ιστος).
night, νύξ (-κτ-), f.

night, by, νυκτός.
in the —, νυκτός.
at — fall, ἅμα νυκτί.
all — long, πᾶσαν τὴν νύκτα.
no, adv., οὔ, ἥκιστα.
— pron., οὐδείς (-εμία, -έν).
noble (birth), εὐγενής.
— *(morally),* γενναῖος.
noise, ψόφος, θόρυβος.
none, οὐδείς (-εμία, -έν).
— *the less,* οὐδὲν ἧσσον.
nonsense, φλυαρία, λῆρος.
to talk —, φλυαρεῖν, ληρεῖν.
noon, μεσημβρία.
nor, οὐδέ.
— (after *neither*), οὔτε.
north wind, βορέας.
nose, ῥίς (ῥιν-), f.
not, οὐ, οὐκ.
— *at all,* οὐδαμῶς.
— *quite,* οὐ πάνυ.
— *yet,* οὔπω, οὐδέπω.
— *then,* οὔκουν.
— *nearly,* οὐδ' ἐγγύς.
and —, οὐδέ.
nothing, οὐδέν.
notice, κατα-νοέω, γιγνώσκω, I.
escape —, λανθάνω, I., § 43.
nourish, τρέφω.
now, νῦν.
—, particle of connection, †δέ, †δή.
what —, τί δή.
— *indeed,* νῦν δήπου.
just —, νῦν δή, νεωστί, ἀρτίως.
nowhere, οὐδαμοῦ.
number, ἀριθμός, πλῆθος, n.
numberless, ἀνήριθμος, -ον.

O.

obeisance, do, προσ-κυνέω.
obey, πείθεσθαι, I.
occur (noise, fact), γίγνομαι, I.
(general), συμ-βαίνω (ὥστε), I.
of, g. See § 35.
— *(fear, thought, talk),* περί, g.
by means —, διά, g.
on account —, διά, a.
in view —, ἐπί, d.
by reason —, διά, a.
— *course,* †δή, φανερῶς, or use δήλος.
off, to go —, ἀποίχομαι, I.
to be — (motion), do.
a long way —, μακράν.
be — —, μακράν ἀπ-εῖναι.
offer, παρ-έχω, I.
(be by way of giving) pres. and imper. of δίδωμι, I.
often, πολλάκις.
old, παλαιός.
— *man,* γέρων.
— *woman,* γραῦς (-αός).
— *(in age),* γηραιός.
in — times, πάλαι.
of —, πάλαι.
20 *years —,* εἰκόσιν ἔτη γεγονώς.
olive, ἐλάα.
on, ἐπί, g. d.
— *doing.* See § 44.
— *account of,* διά, a., ἕνεκα, g.
— *terms of,* ἐπί, d.
these terms, ἐπὶ τοῖσδε, ἐπὶ τούτοις.
— *earth,* γῆς.
once, ποτέ.
— *(one time),* ἅπαξ.
— *a year,* ἅπαξ τοῦ ἐνιαυτοῦ.
— *upon a time,* ποτέ, πάλαι ποτέ.
one, εἷς (μία, ἕν), εἷς τις.
— *(a man),* †τις.
— *by —,* καθ' ἕκαστον.
— *(opp. 'the other'),* ὁ μέν . . . ὁ δέ.
— *of the two,* ὁ ἕτερος, n., θάτερον.
— *of two things,* δυοῖν θάτερον.
onion, κρόμμυον.
open, ἀνοίγω, I.

open, adj., φανερός.
it is — to any one, παντὶ ἔξεστι.
openly, φανερῶς.
opportunity, καιρός.
opposite, ἐναντίος, d.
the —, τοὐναντίον.
exactly the —, πᾶν τοὐναντίον.
orator, ῥήτωρ (-ορος).
order, v., κελεύω.
— s., κόσμος.
in — (one after other), ἐφεξῆς, καθ' ἕκαστον.
— — *that*, ἵνα, ὡς, ὅπως. See § 70.
orderly, εὔκοσμος, -ον.
ordinary, μέτριος.
— (*poor*), φαῦλος.
ostrich, στρουθός.
other, ἄλλος, ἕτερος.
— *of two*, ἕτερος.
— *wise*, ἄλλως.
— — (*after a stop*), εἰ δὲ μή.
ought, δεῖ (acc. inf.), χρή.
— *to have (part with)*, use ὤφελον, inf.
our, ἡμέτερος.
out of, ἐκ, g.
— (*outside*), ἔξω, g.
— (*owing to*), διά, a., ὑπό, g.
(*from*), ἐκ, g.
come —, ἐκφανῆναι, ἔξειμι, I.
outside, ἔξω.
overtake, κατα-λαμβάνω, I.
owe, ὀφείλω.
owing to, διά, a.
owl, γλαῦξ (-κός), f.
own, use ἑαυτοῦ or σφέτερος. See § 20.
ox, βοῦς (βοός).

P.

pack, φορτίον.
pain, ὀδύνη, ἄλγος, n., λυπή.
suffer —, ἀλγέω.
pain, in —, ἀλγῶν, (-οῦντ-).
feel —, ἀλγέω.
painful, λυπηρός, ἀλγεινός, ὀδυνηρός.
pale, ὠχρός.
grow —, ὠχριάω.
pardon, συγγνώμη.
— v., συγ-γιγνώσκω, I.
part, μέρος, n.
for my —, ἔγωγε.
particular, περισσός.
party, στάσις.
— *quarrel*, στάσις.
pass (by), παρ-ιέναι, I.
— (*time*), διάγειν, I.
passer-by, ὁ παριών, (-οντ-).
pay, ἀπο-δίδωμι, I.
peace, εἰρήνη.
peaceful, εἰρηνικός.
penalty, ζημία.
penny, ὀβολός.
people (often omitted, *e.g.* '*many* —', πολλοί).
— ἄνθρωποι.
— (*the multitude*), πλῆθος, n.
common —, πλῆθος, n., δῆμος.
perceive, αἰσθάνομαι, I., γιγνώσκω, I.
perhaps, ἴσως.
perish, ἀπ-όλλυμαι, I., ἀπο-θνήσκω, I.
permission, ἐξουσία.
permit, ἐάω, I.
be permitted, ἐξεῖναι, I.
perplexity, ἀπορία.
Persian, Πέρσης.
person (with adj. often omitted).
— ἄνθρωπος.
persuade, πείθω, I., ἀνα-πείθω.
philosopher, φιλόσοφος.
philosophy, φιλοσοφία.
philosophise, φιλοσοφέω.
Phocian, Φωκεύς.
Phœnix, Φοῖνιξ (-ικος), m.
physician, ἰατρός.

piety, εὐσέβεια.
pigeon, περιστερά.
pinch, πιέζω.
pine, πευκή.
pious, εὐσεβής.
pirate, λῃστής.
pity, οἰκτείρω.
place, τόπος, χωρίον.
take — (*happen*), γίγνομαι, I.
in — *of*, ἀντί, g.
— v., ἵστημι, I., καθ-ίστημι, I.
plain, δῆλος, φανερός, ἐμφανής.
make —, δηλόω, φανερόω.
plan (*device*), μηχανή.
— (*intention*), ἐπίνοια.
— v., δια-νοέομαι.
plant, φυτόν.
plate, λεκάνιον.
platform, βῆμα, n.
plea, πρόφασις.
on the — *that*, *often*, ὡς, part. See § 47.
please, ἀρέσκω, I. d.
— (*wish*), θέλω.
pleased, ἡσθείς, (-έντ-).
— *to be*, ἥδομαι.
pleasing, τερπνός.
pleasure, ἡδονή.
plenty, ἀφθονία.
— *of*, *often*, πολύς, ἱκανός.
plot, s., ἐπιβουλή.
lay —, ἐπι-βουλεύω.
— v., ἐπι-βουλεύω, d.
plunder, λῃΐζεσθαι.
— (*house*), συλᾶν.
poem, ποίημα, n.
poet, ποιητής.
point, αἰχμή.
poor, πένης, (-ητ-).
— (*wretched*), φαῦλος.
porpoise, κῆτος, n.
port, ἐμπόριον.
possess, ἔχω, I., κεκτῆσθαι.
be —*ed*, κατ-έχεσθαι, I.
possible, οἷός τε, δυνατός, ἱκανός.
possible, *as quickly as* —, ὡς τάχιστα.
as much as —, ὡς πλεῖστα.
as great as —, ὡς μέγιστος, etc.
pour, χέω, I.
— *out*, ἐκ-χέω, I.
power, δύναμις.
powerful, δυνατός.
— (*strong*), ἰσχυρός.
powerfully, ἰσχυρῶς.
practice, *it is the*, νομίζεται.
practise (*an art*), μελετάω.
— (*a custom*), ἀσκέω.
praise, ἐπαινέω, I.
pray, εὔχομαι.
prayer, εὐχή.
precious, τίμιος.
prepare, ἑτοιμάζω, παρασκευάζω.
prepared, ἕτοιμος.
preparation, παρασκευή.
presence (use πάρειμι).
present, παρών (-όντ-).
be —, πάρ-ειμι, I. d.
preserve, σώζω.
presume, *I* —, οἶμαι, †δήπου.
previous, πρότερος.
— *day*, τῇ προτεραίᾳ.
price, τιμή.
pride one's-self on, μέγα φρονεῖν ἐπί, d.
priest, ἱερεύς.
principal, πρῶτος, ἄριστος.
prisoner, ὁ δεδεμένος.
probable, *it is*, εἰκός, acc. inf.
probably (*emphatic*), εἰκότως.
— (*unemphatic*), †που, οἶμαι, use δοκεῖ.
proceed to, often impf. See § 59.
— (*turn to*), τραπέσθαι πρός, a. I.
procession, πομπή.
go in a —, πομπεύω.
produce, s., καρπός.
profitable, ὠφέλιμος.
project, προ-έχω, I.

project, above, ὑπερ-έχω, I.
promise, ὑπ-ισχνέομαι, I.
— s., ὑπόσχεσις, f.
proper, ἱκανός, ἐπιτήδειος.
— (*decorous*), πρέπων, προσήκων.
properly, πρεπόντως.
prophecy, μαντική.
prophet, μάντις, m.
propriety, τὸ πρέπον, partic.
protest, σχετλιάζω, δια-μαρτύρομαι.
proud, σεμνός.
have — thoughts, μέγα φρονεῖν.
prove (*turn out*), γίγνομαι, I.
— (*show*), ἐν-δείκνυμι, I.
providence, πρόνοια.
province, ἀρχή.
provisions, ἐπιτήδεια, h. pl.
— σιτία, n. plur.
prudent, σώφρων (-ον-).
pull out, ἐξ-αιρέω, I., ἐξ-έλκω.
punish, κολάζω.
purpose, for the — of, ἐπὶ, d., ἕνεκα, g.
purse, βαλάντιον.
pursue, διώκω, μετ-έρχομαι, I.
pursuit, in, διώκων.
put, τίθημι, I.
— *in* (*ship*), σχεῖν (ἔχω), I.
— *off* (*clothes*), ἐκδύομαι.
— *on*, ἐνδύω.
— *round one*, ἀμφι-βάλλομαι, I.
— *to*, προς-θεῖναι.
— — *death*, ἀπο-κτείνω, I.
— — poss., ἀπο-θνήσκω, I.
— *upon*, ἐπι-τίθημι, I.

Q.

quarrel, v., δια-φέρεσθαι, I.
— s., διαφορά, ὀργή.
quarter, in that, ἐκεῖ.
from that —, ἐκεῖθεν.
quick, ταχύς (θάσσων, τάχιστος).
— adv., ταχύ, ταχέως, τάχα.
very —, τάχιστα.
quick-witted, ἀγχίνους.
quiet, ἥσυχος.
keep —, ἡσυχάζω.
— s., ἡσυχία.
quietly, ἡσύχως.
quit, be, ἀπ-αλλάσσεσθαι, I.
ἀπ-αλλαγῆναι.

R.

race, γένος, n.
— (*contest*), ἀγών (-ῶνος), m.
rain, ὑετός.
raise, αἴρω, ἐπ-αίρω.
— *up*, ἐπ-αίρω.
random, at, εἰκῇ.
read, ἀνα-γιγνώσκω, I.
ready, ἕτοιμος.
to be —, θέλω (*willing*).
— — (*prepared*), παρεσκεύασμαι.
to get —, tr., ἑτοιμάζω, παρασκευάζω.
reality, in, τῷ ὄντι.
really, τῷ ὄντι, ὡς ἀληθῶς.
rear, τρέφω.
reason, αἰτία.
by — of, διά, a.
reasonably, εἰκότως.
rebuke, ἐπι-τιμάω.
receive, λαμβάνω, I.
— (*to one's-self*), παρα-λαμβάνω, I.
— (*welcome*), δέχομαι.
recite, λέγω, I.
recover, ἀνα-πνέω, I.
red, ἐρυθρός.
regards, as, περί, g. a.
rejoice, χαίρω, I.
relate, ἀγγέλλω.
related, συγγενής.
relative, *relation*, } συγγενής.
relax hold on, μεθ-ίεσθαι,
relieve, ἀπ-αλλάσσω.

reluctant, to be, ἀπ-οκνέω.
he became —, ἀπ-ώκνησε.
remain, μένω, παρα-μένω, I.
remind, ὑπο-μιμνήσκω, I.
reply, ἀπο-κρίνομαι, I.
report, ἀπ-αγγέλλω.
reputation, ἀξίωσις, δόξα.
request, v., κελεύω, ἀξιόω.
rescue, s., σωτηρία.
— v., σώζω, ἐκ-σώζω.
resist, ἀντ-έχειν, I.
respect, αἰδώς (-οῦς).
with — to, πρός, a.
in all —, πάνυ, πάντα.
in other —, τὰ ἄλλα.
rest, κοιμάομαι, ἀνα-παύομαι.
rest (remainder), λοιπός, ἕτερος.
restrain, ἀπ-έχω, I.
— *one's-self*, ἀπ-έχομαι, I.
retire, ὑπο-χωρέω, ἀνα-χωρέω, ἀπο-χωρέω.
return, v., ἥκω.
— s., *in — for*, ἀντί.
revel, κῶμος.
— v., κωμάζω.
revile, λοιδορέομαι, d.
revolt, v., ἀπο-στῆναι (ἵστημι), I.
rich, πλούσιος.
be —, πλουτέω.
riches, πλοῦτος.
rid, ἀπ-αλλάσσω.
ride, ἱππεύω.
ridicule, καταγελάω, g.
ridiculous, γελοῖος.
riding, ἱππασία.
right (just), δίκαιος.
— *(opp. wrong)*, ὀρθός.
— *(opp. left)*, δεξιός.
— *hand*, δεξιά.
— adv., ὀρθῶς.
rise up, ἀνα-στῆναι (ἵστημι), I.
— *(sun)*, ἀνα-τέλλω.
rising (sun), s., ἀντολαί.
risk, κίνδυνος.
— v., κινδυνεύω.
river, ποταμός.
road, ὁδός, f.
by — side, παρὰ τῇ ὁδῷ.
robe, πέπλος.
rock, πέτρα.
roll, κυλινδέομαι.
roof, ὀροφή.
room, οἴκημα, n.
rope, σχοινίον, σπαρτόν.
rotten, σαπρός.
round, περί, prep.
— adv., κύκλῳ.
stand —, περι-εστηκέναι, I.
royal, βασιλικός.
rub, τρίβω.
rudder, πηδάλιον.
rug, τάπης (-ητ-), m.
— *(for sleeping)*, στρώματα, pl.
rule, v., ἄρχω.
— s., ἀρχή.
ruler, ἄρχων (-οντ-).
be — of, ἄρχω, g.
run, τρέχω.
— *away*, ἀπο-τρέχω, I., ἀπο-φεύγω.
he ran away, often ἀπῴχετο φυγών, I.
run, s., *at a —*, δρόμῳ.
rustic, ἄγροικος, -ον.

S.

sacred, ἅγιος.
sacrifice, θύω.
safe, ἀσφαλής.
safety, ἀσφάλεια.
said, εἶπον, ἔλεξα.
sail, v., πλέω, I.
— *close*, προσ-πλέω, I.
— *along*, παρα-πλέω, I.
— *out*, ἐκ-πλέω.
— s., ἱστίον.
sailor, ναύτης.
sake, for — of, ἕνεκα, g.
salt, ἅλς (ἁλός), f.

salt (*to eat*), ἅλας, n.
— adj., ἁλμυρός.
salute, ἀσπάζομαι.
same, ὁ αὐτός.
at — *time*, ἅμα.
— — (*together*), ὁμοῦ.
in — *way*, ὡσαύτως.
— *day*, αὐθήμερον.
sample, δεῖγμα, n.
sand, ψάμμος, f.
satisfactory, ἐπιεικής.
satrap, σατράπης (-ου).
savage, adj., ἄγριος.
— s., βάρβαρος.
save, σώζω, δια-σώζω.
— *only*, πλὴν εἰ μή.
say, λέγω, I., φημί, I.
scabbard, κολεός.
scanty, σπάνιος, -ον.
scarcely, μόλις.
scent, ὀσμή.
scholar (*pedant*), σχολαστικός.
sea, θάλασσα, πόντος.
by seaside, παρὰ τῇ θαλάσσῃ.
seal, σφραγίς (-ῖδος), f.
search for, ζητέω.
— *out*, ἐξ-ετάζω.
season, καιρός.
— (*of year*), ὥρα.
seat, ἕδρα.
seated, καθήμενος.
second, ἕτερος.
— (*in order*), δεύτερος.
secret, κρύφιος.
secretly, λάθρα.
do —, λανθάνειν, I., δρῶν.
see, ὁράω, I.
seem, δοκέω, φαίνομαι, I.
seize, συλ-λαμβάνω, I.
sell, πωλέω, ἀπο-δίδομαι, I.
send, πέμπω.
— *away*, ἀφίημι, I.
— *for*, μετα-πέμπεσθαι.
— *forth*, ἐκ-πέμπω.
— *back*, ἀπο-πέμπω.

sense, γνώμη.
sensible, φρόνιμος.
— (*opp. mad*), ἔμφρων.
separate, χωρίζω.
separately, χωρίς.
— (*one by one*), καθ' ἕνα ἕκαστον.
servant, οἰκέτης.
set, τίθημι, I.
— *down*, κατα-τίθημι, I.
— *on foot*, καθ-ίστημι, I.
— *free*, λύω.
— *up* (*raise*), ἀν-ορθόω.
— (*establish*), καθ-ίστημι, I.
— (*of heavenly bodies*), κατα-δῦναι.
settle, καθ-ίστημι, I.
settled, *be*, συμ-βαίνω, I.
seven, ἑπτά.
seventy, ἑβδομήκοντα.
sever, δια-τέμνω, δια-σχίζω.
several, πολλοί, συχνοί.
severe, χαλεπός.
shade, σκιά.
shake, τινάσσω, σείω.
shallow, βραχύς.
shallows, s., βραχέα, n.
sham, ψευδής.
shame, s., αἰσχύνη.
— v., αἰσχύνω.
share, μέρος, n.
give a —, μεταδίδωμι.
shape, μορφή.
she. See Pronouns, § 14.
— *goat*, χίμαιρα.
sheep, *a*, προβάτιον, ὄϊς (οἰός), f.
— pl., πρόβατα.
shew, δείκνυμι, I.
— (*declare*), δηλόω.
ship, πλοῖον, ναῦς.
— *wreck*, ναναγία.
— *make*, ναναγέω.
shoot, τοξεύειν.
— (*a bolt*), ἀφίημι, I.
shore, ἀκτή, αἰγιαλός.

short, βραχύς.
 in a — time, ἐν βραχεῖ, οὐ διὰ μακροῦ.
shoulder, ὦμος.
shout, s., βοή.
 — v., βοάω.
show, δείκνυμι, I., δηλόω.
 — *off*, ἐπι-δείκνυμαι, I.
shrewd, συνετός.
shut, κλείω, συγ-κλείω.
sick, νοσῶν (-οῦντ-).
 — *to be*, νοσεῖν.
side, to —*of*, παρά, a.
 at — *of*, παρά, d.
 from — *of*, παρά, g.
siege, πολιορκία.
sign, σημεῖον.
 make —, σημαίνω.
silence, σιγή.
silent, be, σιωπάω, σιγάω.
silently, σιγῇ.
sin, ἁμαρτάνω, I.
since (causal), ἐπεὶ, ὡς.
 — (temporal), ἐξ οὗ.
 — — prep., ἐκ, g.
 — — adv., ἐξ ἐκείνου τοῦ χρόνου.
single, εἷς (μία, ἕν).
singular, θαυμάσιος.
sink, tr., κατα-δύω.
 — intr., κατα-δῦναι.
 — κατα-δύομαι.
sir (*familiar*), ὦ τᾶν.
 — (*general*), ὦ ἄνθρωπε.
sit, καθίζω, κάθημαι.
 — *down*, καθίζω, κάθημαι.
sitting, καθήμενος.
six, ἕξ.
sixpence, δραχμή.
size, μέγεθος, n.
skilful, σοφός, ἔμπειρος, -ον, g.
skilfully, ἐπιστημόνως, σοφῶς.
skill, τέχνη.
skilled in, ἔμπειρος, -ον, g.
skin (*of wine*), ἀσκός.
sky, οὐρανός.
slave, δοῦλος.
 (*household*) —, οἰκέτης.
slay, ἀπο-κτείνω.
sleep, ὕπνος.
 — v., καθεύδω, I.
 — *go to*, κατα-δαρθάνω, I.
 — *fall asleep*, κατα-δαρθάνω.
slip under, ὑπο-δῦναι (aor.).
slow, βραδύς.
small, μικρός.
smaller, ἐλάσσων.
smell, s., ὀσμή.
 — v., ὀσφραίνομαι, I.
smile, μειδιάω.
smite, πατάσσω, πλήσσω, I.
snatch, ἁρπάζω.
 — *up*, ἀν-αρπάζω.
sneeze, s., πταρμός.
snore, v., ῥέγκω.
so, οὕτω (or οὕτως, before vowel).
 — (*accordingly*), ὥστε, διὰ τοῦτο, †τοίνυν.
 — *as to*, ὥστε (acc. inf.).
 — *great*, τοσοῦτος.
 — *much*, τοσοῦτον.
 — *that*, ὥστε, indic. or acc. inf.
 and —, ὥστε, particle.
soft, ἁπαλός, μαλακός.
softly, μαλακῶς.
soldier, στρατιώτης, ὁπλίτης.
solemn, σεμνός.
some, †τις.
 — *one*, †τις.
 — *thing*, †τι.
 — *time*, †ποτέ.
 — *times*, ἐνιότε.
 — *how*, †πως.
 — *day*, †ποτε.
 — *such as this*, τοιοῦτός τις, τοιόσδε τις.
 — *what*, †τι.
 — — *of*, †τι, gen.
son, υἱός.
soothsayer, μάντις, m.

sophist, σοφιστής.
sort, γένος, n.
south, μεσημβρία.
sow, σπείρω.
spare, φείδομαι.
speak, λέγω, φημί, I.
— *against*, ἀντι-λέγω.
specified, ῥητός.
speech, λόγος.
speed, s., τάχος, n.
— v., *away*, φέρεσθαι, I.
spend (*time*), διάγω.
— (*money*), ἀναλίσκω, I.
spirit, δαιμόνιον, δαίμων (-ον-).
splendid, καλός, -ίων, -ιστος.
— (*magnificent*), μεγαλοπρεπής.
spoil, s., λεία.
— v., βλάπτω.
spot (*place*), χωρίον.
spread, πετάννυμι, I., κατα-πετάννυμι, I.
spring, s., κρήνη.
— v. (*jump*), πηδάω.
— (*arise*), γίγνεσθαι, I.
stag, ἔλαφος.
stand, *I stand*, ἕστηκα (ἵσταμαι).
I stood, ἔστην.
I shall stand, στήσομαι.
to —, στῆναι.
to be standing, ἑστηκέναι.
I was standing, εἱστήκειν (ἱστάμην).
— *by*, παρα-στῆναι.
I — *round*, περι-έστηκα.
— (*endure*), ἀνέχομαι, I.
state (*city*), πόλις.
be in a —, ἔχειν, δια-κεῖσθαι, with adv.
be in a bad —, κακῶς ἔχειν, I.
stater, στατήρ (-ῆρος), m.
steal, κλέπτω.
steward, ταμίας.
stick, s., κάρφος, n. (*twig*).
— v., — *fast*, ἐν-στῆναι.
stuck, ἐν-εστηκώς (-ότ-).
still, ἔτι.
— adj., ἥσυχος.
stinginess, αἰσχροκέρδεια.
stingy, αἰσχροκερδής.
stitch, ῥάπτω.
— (*together*), συρ-ράπτω.
stone, λίθος, m.
— *precious*, λίθος, f.
stoop, παρα-κύπτω.
stop, tr., παύω.
— (*detain*), κατ-έχω, I.
— intr., παύομαι.
storm, χειμών (-ῶνος), m.
story, μῦθος, λόγος.
straight, adj., ὀρθός.
— adv., εὐθύς.
— *way*, εὐθύς, ἐξαίφνης.
strange, δεινός, θαυμάσιος.
stranger, ξένος.
— (*woman*), ξένη.
stratagem, μηχανή, ἐπιβουλή.
street, ὁδός, f.
stretch, τείνω, I.
— *out*, ἐκ-τείνω, I.
strife, ἔρις (-ιδ)-, f.
strong, ἰσχυρός.
be —, ἰσχύω, σθένω.
strongly, σφόδρα, ἰσχυρῶς.
subject, adj., ὑπήκοος, -ον.
— s., οἱ ἀρχόμενοι.
succeed (*persons*), κατ-ορθόω.
— (*things*), προ-χωρέω.
such, τοιοῦτος, τοιόσδε. § 24.
— *as*, οἷος.
— *a one as that*, τοιοῦτος.
— — — *this*, τοιόσδε.
sudden, αἰφνίδιος, -ον.
suddenly, ἐξαίφνης.
suffer, πάσχω, I.
— *pain*, ἀλγέω.
sufficient, ἱκανός.
sullen, σκυθρωπός.
summer, θέρος, n.
sun, ἥλιος.
superior, κρείσσων (-ον-).

superior, be —, δια-φέρω, I. g.
suppose, οἶομαι, νομίζω.
I —, particle, †που, †δήπου.
surely, †τοι, †δῆτα.
— not, οὔτοι, οὐ δῆτα.
surprise (*overtake*), κατα-λαμβάνειν, I.
surprised, be, θαυμάζω.
suspect, ὑπ-οπτεύω.
suspicion, ὑποψία.
swallow, s., χελιδών (-ονο-).
swan, κύκνος.
sweet, ἡδύς (-ιών, -ιστος).
swim, νέω. I.
sword, ξίφος, n.

T.

tablet, δέλτος, f.
tail, κέρκος, f.
take, λαμβάνω, I.
— away, ἀπο-φέρω, I.
— delight, ἥδομαι.
— off (*shoe, leg*, etc.), ὑπο-λύομαι.
— out, ἐξ-άγω, I., ἐξ-αιρέω, I.
— place, γίγνεσθαι, I.
— up, ἀν-αιρέω, I., ἀνα-λαβεῖν.
— (bring), ἄγω, I.
— (carry), φέρω, I.
tale, μῦθος, λόγος.
tell —s, μυθολογέω.
talent, τάλαντον.
talk, s., λόγος.
— v., λαλέω.
— (converse), δια-λέγομαι.
tanner, βορσοδέψης.
taste, γεύομαι, g.
teach, διδάσκω.
teacher, διδάσκαλος.
tear, s., δάκρυον.
tell (news), ἀγγέλλω.
— (say), λέγω, φημί, I.
— (order), κελεύω.
— —, past tense, often εἶπε.
— tales, λέγω, μυθολογέω.
temper, be out of, δυσκόλως ἔχω, I.
temple, ἱερόν.
ten, δέκα.
— thousand, μύριοι.
tent, σκήνη.
terms, on these, ἐπὶ τοῖσδε.
terrible, δεινός, φοβερός.
terrify, φοβέω.
test, δοκιμάζω.
than, ἤ.
—, no particle, g.
thanks, χάρις (-ιτο-).
give —, χάριν ἔχω.
— — for, do., g.
that, ὅτι. See § 79.
in order —, ἵνα, ὡς, ὅπως.
all —, ὅσοι, ὅσα.
the, ὁ, ἡ, τό.
them, αὐτούς. See § 14.
then (*at the time*), τότε, ἐνταῦθα.
— (after), ἔπειτα.
— particle, †δή, †τοίνυν, †οὖν.
— in questions, †δή.
— in negat. questions, οὔκουν.
thence, ἐκεῖθεν, ἐντεῦθεν.
— forward, τὸ ἐντεῦθεν, τὰ μετὰ ταῦτα.
there, ἐκεῖ.
— (thither), ἐκεῖσε.
therefore, διὰ τοῦτο, τοιγαροῦν.
—, less emphatic, †οὖν †τοίνυν.
thereupon, ἐνταῦθα, ἐκ τούτου, τότε δή.
Thessalian, Θεσσαλός.
they, οἱ δέ, οὗτοι, ἐκεῖνοι. See § 14.
thick, παχύς.
— (growth), δασύς.
thief, κλέπτης.
thin, λεπτός.
thing, neut. adj.
— πράγμα, n.
many —s, πολλά.
think (*hold opinion*), οἶομαι, νομίζω.
— (meditate), ἐν-θυμοῦμαι.

think (*intend*), δια-νοοῦμαι.
— (*have thoughts*), φρονέω.
— (*be anxious, or have care*), φροντίζω, g.
third, τρίτος.
thirst, δίψα.
thirty, τριάκοντα.
this, οὗτος, αὕτη, τοῦτο.
— *year*, τῆτες.
thong, ἱμας (-αντο), m.
though, καίπερ, partic., § 50.
as —, ὡς, ὥσπερ, § 46.
thought, *have*, φρονεῖν.
— (*intend*), ἐν νῷ ἔχω, δια-νοοῦμαι.
have proud —, μέγα φρονεῖν.
Thracian, Θρᾷξ.
threaten, ἀπειλέω.
three, τρεῖς.
— *hundred*, τριακόσιοι.
— *thousand*, τρισχίλιοι.
through, διά, g.
— *owing to*, διά, a.
— — (*feelings*), ὑπό, g.
throw, βάλλω, I.
— *down*, κατα-βάλλω, ἀπο-βάλλω.
thrush, κίχλη.
thrust, ὠθέω, I.
— *down*, ἀπ-ωθέω, I.
— *out*, ἐξ-ωθέω, I.
— *foot against*, ἀντι-βαίνω τοῖς ποσί, d.
thus, οὕτως, ὧδε.
— (*as follows*), ὧδε.
tie, δέω.
— *round*, περι-δέω, a. d.
time, χρόνος.
at the —, τότε μέν.
at the same —, ἅμα.
about the —, κατὰ ἐκεῖνον τὸν χρόνον.
just at the same —, κατὰ τὸν αὐτὸν χρόνον.
by this —, ἤδη.
time, after a —, μετὰ χρόνον τινά.
for a —, τέως, χρόνον τινά.
in time (*ultimately*), χρόνῳ.
— — (*opportunity*), use φθάνω, *in a short* —, οὐ διὰ πολλοῦ. μακροῦ.
the first (2d, etc.), τὸ πρῶτον.
this long —, πάλαι ἤδη, ἐκ πολ-λοῦ, πολὺν ἤδη χρόνον.
tops, τὰ ἄκρα.
tiresome, ἐπαχθής, λυπηρός.
to (*after motion*), εἰς, a., πρός, a.
— — (*person*), παρά, a.
— (*give, seem*, etc.), d.
to-day, σήμερον.
toe, δάκτυλος.
together, ὁμοῦ, ἅμα.
(*collect*) —, ἐς τὸ αὐτό.
in compounds, συν-.
tolerable, ἐπιεικής.
tolerably, ἐπιεικῶς.
to-morrow, αὐρίον, τῇ αὐρίον.
— s., ἡ αὐρίον.
too (*also*), καί.
— (*much*), ἄγαν.
— *great, often*, μείζων (-ον-).
tooth, ὀδούς (-όντ-), m.
top, use ἄκρος or ἀκρότατος.
on the —, adv., ἐπάνω.
touch, θιγγάνω, I. g.
touchstone, βάσανος, f.
toward, πρός, a.
(*go*) —, ἐπί, g.
tower, πύργος.
town, πόλις.
— *hall*, πρυτανεῖον.
track, ἰχνεύω.
trade, τέχνη.
travel (*land*), ὁδοιπορέω, πορεύομαι.
— (*sea*), κομίζομαι, πλέω, I.
treat, χρῶμαι, I. g.
treated, be well, εὖ πάσχω, I.
tree, δένδρον (dat. pl. δένδρεσι).
trial, πεῖρα.

trial, make —, πεῖραν λαβεῖν, I.
tribute, φόρος.
trick, ἀπατή.
trouble, πόνος.
 take —, πονέω.
 give —, πράγματα παρέχω. I.
true, ἀληθής.
truth, ἀλήθεια, τὸ ἀληθές.
 in —, τῷ ὄντι, ἀληθῶς.
try, πειράομαι, inf.
turn, tr., τρέπω.
 — away, ἀπο-τρέπω.
 — round, intr., μετα-στρέφομαι.
 — aside, tr., ἀπο-στρέφω.
 — (become), γίγνομαι, I.
 — out, ἀπο-βαίνω, I., γίγνομαι, I.
turn, s., *in —,* ἐφεξῆς.
turned towards, τετραμμένος πρός, a.
twenty, εἰκόσι.
two, δύο.
tyrant, τύραννος.

U.

ugly, αἰσχρός (-ιών, -ιστος).
unable, ἀδύνατος, -ον.
 be —, οὐ δύνασθαι.
unaccustomed, ἀήθης.
 — to, do., g.
uncle, θεῖος.
uncover, ἀπο-καλύπτω.
under, ὑπό, g. d.
 (motion) —, ὑπό, a.
underground, ὑπὸ τῆς γῆς.
undress, ἀπο-δύομαι.
unfaithful, ἄπιστος, οὐ πιστός.
ungrateful, ἀχάριστος.
unintentional, ἀκούσιος.
unintentionally, ἀκουσίως.
unite, ζεύγνυμι, I.
unjust, ἄδικος, -ον.
unknown, ἄδηλος, -ον.
unless, εἰ μή.
unlucky, δυστυχής.
unseemly, ἀεικής.
unsparing, ἄφθονος, -ον.
unsuccessful, ἄπρακτος, -ον.
untie, δια-λύω, λύω.
unwilling, ἀκούσιος, -ον.
 be —, οὐκ ἐθέλειν.
unworthy, ἀνάξιος, -ον, οὐκ ἄξιος.
up, adv., ἄνω.
 — and down, ἄνω κάτω.
 — (motion), ἐπί, a.
 — to, μέχρι, g.
 come —, approach, προς-έρχομαι, I.
upon, ἐπί, g. d.
 — (motion), ἐπί, a.
 — (towards), ἐπί, g.
use, χράομαι, d.
 — s., ὄφελος.
 it is no —, οὐδὲν ὄφελός ἐστι.
useful, ὠφέλιμος, χρήσιμος.
useless, ἀνωφελής.

V.

value, τιμή.
vain, in, μάτην, ἄλλως.
valuable, τίμιος.
vanish, ἀφανίζομαι, ἀπ-όλλυμαι, I.
variegated, ποικίλος.
various, παντοῖος.
venture, τολμάω.
verily, ἦ μήν.
very, σφόδρα, πάνυ.
vex, ὀργίζω.
vexed, be, ἀγανακτέω, ὀργίζομαι.
 grow —, χαλεπαίνω, all d.
victorious, to be, νικάω, κρατέω.
victory, νίκη.
village, κώμη.
violence, βία.
violent, βίαιος.
violently, ἰσχυρῶς.
 — less emphatic, πολύ, σφόδρα.
visible, ὁρατός.
vision, ὄψις.
voice, φωνή.
voyage, πλοῦς.

W.

wait, μένω.
— *about*, περι-μένω.
wake up, tr., ἐξ-ἐγείρω.
—, intr., do.. pass., ἀνα-στῆναι.
walk, βαδίζω, πορεύομαι.
wall (*house*), τοῖχος.
— (*city*), τείχισμα, n.
want, s., ἔνδεια.
in — ἐνδεής, ἐνδεῶς ἔχων, g.
— v. (*wish*), βούλομαι, I., ἐπιθυμέω, g.
— (*be in need of*), δεῖσθαι, ἐνδεῖσθαι.
—, *it wants*, δεῖ, g.
wanting, ἐνδεῶς ἔχων.
— *to be*, ἐλλείπειν, I. g.
20 — *two*, δυοῖν δέοντα εἰκόσιν.
war, πόλεμος.
war-ship, τριήρης (-ους), f.
warlike, πολεμικός.
watch (*see*), θεωρέω.
— (*guard*), φυλάσσω.
water, ὕδωρ (-δατ-), n.
wave, κῦμα, n.
way (*road*), ὁδός, f.
(*manner*) τρόπος.
this —, ταύτῃ.
in this —, οὕτως.
every —, πάντῃ.
[1]*what* —. πῶς, direct.
— —, ὅπως, indirect.
— —, ὡς, exclam.
—, ὅν τρόπον, rel.
in the same —, ὡς-αὐτως.
in many —*s*, πολλαχῆ.
a long —, μακράν, πολύ.
— — *off*, διὰ μακροῦ.
in a bad —, δυσχερῶς ἔχων.
be in a bad —, δυσχερῶς διακεῖσθαι.
weak, ἀσθενής.
weak, *be*, ἀσθενέω.
wealth, πλοῦτος.
wealthy, πλούσιος.
be —, πλουτέω.
wear (*clothes*), φορέω, oft[illegible]ω, I.
wearied, *to be*, ἄχθομαι, d.
weave (*cloth*), ὑφαίνω.
(*strings*, etc.), πλέκω.
— *together*, συμ-πλέκω.
weaver, ὑφάντης.
weep, κλαίω, I., δακρῦω.
weft, ὕφασμα, n.
weigh down, βαρύνω.
weigh, ἵστημι, I.
well, εὖ, καλῶς.
be —, εὖ ἔχειν, I.
— *disposed*, εὔνους.
be — —, εὖ φρονέω.
well, s., φρέαρ (-ατ-), n.
— adv., ἀλλά.
wet through, δια-βεβρεγμένος.
[1]*what*, int. dir., τίς, τί.
—, int. ind., ὅστις, ὅ,τι.
— *kind of*, int. dir., ποῖος, ὁποῖος.
—, with adj., exclam., ὡς.
— *ever*, ὅστις, ὅσος.
[1]*when*, πότε, ὁπότε, ὅτε.
— conj., ἐπεί.
— often g. abs., § 44.
whenever, ὁπότε.
[1]*whence*, πόθεν, ὁπόθεν, ὅθεν, etc.
[1]*where*, ποῦ, ὅπου, οὗ, οὗπερ, etc.
— *from*, πόθεν, ὁπόθεν, etc.
wherein, ἐν ᾧ (ᾗ).
[1]*whether*, πότερον, etc.
— *or*, πότερον . . . ἤ, interrog.
— —, εἴτε . . . εἴτε, alternative.
[1]*which*, τίς, πότερος, etc.
which, rel., ὅς, ὅσπερ.
—, after πάντες, ὅσοι.
while, conj., ἐν ᾧ, ἐν ὅσῳ.

[1] See note, p. 194.

[1] See note, p. 194.

while, a, βραχύ τι, χρόνον τινά.
after a —, οὐ διὰ μακροῦ.
whisper, ὑπ-εἰπεῖν, aor. I.
whit, not a —, οὐδέν, οὐδέν τι.
— — *the more*, οὐδέν τι μᾶλλον.
white, λευκός.
[1]*whither*, ποῖ, ὅποι, etc.
[1]*who*, τίς, ὅστις, ὅσπερ, ὅς, etc.
— *soever*, ὅστις, ὅσοι.
whole, πᾶς, ἅπας.
[1]*why*, διὰ τί, interrog. direct.
— διὰ τί, δι' ὅ,τι, int. indirect.
— not interrog., †γάρ.
willing, ἑκών, ἑκούσιος.
— (*to be*), ἐθέλειν.
willingly, ἑκουσίως.
I won't do it —, οὐ δράσω ἑκὼν εἶναι.
window, θυρίς (-ιδ-).
wine, οἶνος.
wing, πτερόν.
wisdom, σοφία.
wise, σοφός.
— (*prudent*), σώφρων (-ον-).
in no —, οὐδαμῶς.
any —, after neg., οὐδαμῶς.
wish, βούλομαι, θέλω.
— (*strong*), ἐπιθυμέω, ποθέω.
with, σύν, d., μετά, g.
— *instrumental*, d.
— (*a person in house*), παρά, d.
vexed (etc.) —, d.
(*make peace, agreement*, etc.) — πρός, a.
within, ἔνδον, ἔσω, g.
from —, ἔσωθεν.
— (*time*), ἐντός, g.
without, ἄνευ, g.
— (*outside*), ἔξω.
— (*doing*, etc.), use οὐκ, οὐδέν.
— *fear*, ἀδεῶς.
— *knowing*, λανθάνω, I., § 43.
witness, s., μάρτυς, -υρος, m.

witness, call to —, μαρτύρομαι, a.
give —, μαρτυρέω.
wolf, λύκος.
woman, γυνή (-αικός).
old —, γραῦς.
wonder, θαυμάζω.
wonderful, θαυμάσιος.
wonderfully, θαυμασίως.
— often θαυμασίως ὡς.
wont, be, εἴωθα, φιλέω.
wood, ὕλη.
— (*of a tree*), ξύλον.
wooden, ξύλινος.
word, λόγος.
work, ἔργον, πόνος.
— v., ἐργάζομαι, πονέω.
world, γῆ.
all the —, πάντες ἄνθρωποι.
worry, ἀρπάζω.
worth, *worthy*, ἄξιος.
wound, τραυματίζω.
wreck, ναυαγίον, n.
wretched, ταλαίπωρος, -ον.
be —, ταλαιπωρέω.
write, γράφω.
writing, γραφή, συγγραφή.
wrong, adj., ἄδικος, -ον.
— v., ἀδικέω.
do —, ἁμαρτάνω, I., ἀδικέω.

Y.

year, ἔτος, n., ἐνιαυτός.
two years old, δύο ἔτη γεγονώς.
yesterday, ἐχθές, χθές.
yet (*as yet*), †πω.
— (*still*), ἔτι.
— (*nevertheless*), ὅμως.
not —, οὔπω, οὐδέπω.
young, νέος.
— *man*, νεανίας.
— (*of birds*), νεοσσοί.
(*of beast*), σκύμνοι.
youth, νεανίας.

[1]See note, p. 194.

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